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REVIEW.

UNIVERSALISM.

"Inconsistency of Universalism exposed: A sermon delivered at Boonville, Oneida county, March 18, 1831; by Rev. Edwin Barnes, pastor of the congregational church in that town." Utica, W. Williams.

Whoever undertakes to publish any thing against the Universalists, more than a current paragraph in a newspaper, labours under some peculiar disadvantages. The Universalists, in the first place, are changeable in their sentiments. They are one thing to-day; another to-morrow; the third day something else; and the fourth, perhaps, just what they assumed to be on the first or second. Most of them, too, so far as we know, will repeatedly change their ground in the midst of a single half hour's debate. When hard pressed for argument, they will often draw around them a circle of positions, so that they can be driven continually from one to another, without being deprived of a place of retreat.

In the second place, Universalists are far from being candid and ingenuous in their enquiries after truth. Most, if not all of them, in such a land as this, are men who have been more or less convinced of sin, and have felt the soul-haunting terrors of conscience, in view of a coming retribution. Even the untutored heathen are found to possess such feelings as these; and certainly, in a gospel land, they are not to be avoided in a state of impenitence, without much striving against the influences of the Holy Spirit. The men, therefore, for the most part, are strongly biassed against the truth, by dread of present distress, as well as by a desire of future security. The problem with them is—not to go with a child-like, teachable disposition to the bible, as to a code of plain and positive laws, formed by heaven itself; but to go for the purpose of gleaning here and there from its pages, as by stealth, some items of comfort for bosoms that are ill at ease, and *must have peace* of some kind or other, though it should chance to be *false* peace.

We have been too long and too intimately acquainted with Universalists, not to know this fact in their history. Many of them, by doing violence to their convictions, succeed eventually in lulling themselves into false security; and not a few, it is to be feared, are of that number of apostates from a religious profession, who, in the strong language of scripture, are "given up to believe a lie." This is nothing new in the history of false teachers.

However, there is one redeeming circumstance. The men must endeavour to explain away the strong and almost numberless denunciations of the bible against sinners, and form up to themselves a number of plausible hypotheses, to supply the place of sound argument, while acting in the defensive. This they are ever trying to do. Indeed, they can do nothing else; and when these weapons are foiled, one by one, and the whole bundle is plucked from their hands, they can no longer act in the defensive, without doing the utmost violence to reason. A little anger, scurrility, ridicule, &c. may still be tried, but these only serve to shew a defeat, and can injure none but those who employ them.

A single sermon could scarcely be expected to accomplish so much as this. The one before us has perhaps come nearer to this standard than any thing else we have lately seen; and on this account, more than from any serious purpose of reviewing it, we present copious extracts for the perusal of our readers, not doubting that they will be highly acceptable. The sermon is a good thing of the kind, and we hope it will continue to be read.

The text is in Luke xvi, 23—"*And in hell he lifted up his eyes, being in torment.*" The object of the sermon is—

1st. To examine those texts of scripture upon which Universalists chiefly rely for evidence to support their system.

2d. To evince the fallacy of the principles themselves, which constitute modern universalism.

Under the first of these heads, the views of the writer are clear, candid, and satisfactory, and must commend themselves to every thinking mind. Under the second head we present the following extracts:—

I proceed to examine the principles which Universalists assume as the basis of their religion. They lay it down as a principle, that "every man will suffer precisely as much punishment as he shall deserve." Keeping this principle in view, I observe,

1. That universalism, in theory, nullifies the atonement, and makes the death and sufferings of Christ a mere farce. The death of Christ, according to the scriptures, was one of the most affecting and sublime events that was ever witnessed by earth or heaven. By what a splendid array of images and symbols was it presented to the minds of ancient worshippers. By what a train of ceremonies and sacrifices, by what striking and expensive rites, performed by divine appointment, was it prefigured. What was the import of the spotless lamb, the crimsoned altars, the successive sacrifices, the blood without which there was no remission, and the brazen serpent, through sight of which was derived healing to the nation? What was the import of the prediction, "He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed?" Why did patriarchs rejoice in prospect of Messiah's day, prophet's search with holy curiosity into the meaning of their predictions, and angels desire to look into these things with intensity of interest? What significancy in all these splendid harbingers of Messiah's death? According to universalism, they were mere phantoms; the archetype itself was a mere phantom, adapted to bewilder and deceive. Every man is wounded for *his own* transgressions, bruised for *his own* iniquities, receives the chastisement by which he procures *his own* peace, and by *his own* stripes he is healed. Christ came merely that he might impart instruction! died merely that he might rise again, in token that they who die in the image of the devil, will rise in the image of God! This makes the sacrifices of the *old;* this makes the language of those who first taught the doctrines of the *new* dispensations, to be enigmatical in the extreme. If any doctrine is taught in the bible, if it is possible to teach any doctrine, by language, the doctrine of the vicarious sufferings of Christ is taught. He is "the propitiation for sins," "who his own self bare our sins, in his own body, on the tree." He was "delivered for our offences." "Christ died for us, (says the apostle); being now justified by his blood, we shall be saved from wrath through him."—But according to universalism, no man is saved from wrath through Christ; no one is justified by the blood of Christ; every man suffers for his own sins. That doctrine, certainly, cannot be true, which is so diametrically opposed to the whole tenor of the bible.

2. Universalism contradicts itself. It affirms, on the one hand, that all mankind will be saved; while it assumes the principle, on the other, that every man will suffer precisely as much punishment as he shall deserve. These propositions are contrary: the one destroys the other. For, *from* what can that man be saved, who has suffered as much as he deserves; who has sustained the whole penalty of the law? He has paid the whole debt; sustained the whole penalty which the law imposes, and of course, received all the stripes which a God of justice can inflict.—From what, then, can he be saved? Plainly, from nothing. According to the principle, then, which is the basis of universalism, there is, there can be, no salvation. According to this principle, God is inexorable; exacts of all his creatures every fraction of their debt; dooms them, without exception, to the whole punishment of which justice admits, or which they deserve. Where is mercy, then? No where. The principle is a positive denial of the divine mercy, about which Universalists have so much to say.—Where is salvation? No where. From what can man be saved? From nothing. Instead of universal salvation, then, the principle upon which universalism is erected, teaches universal condemnation.

I am aware of the subterfuge to which you may resort for shelter from this conclusion; but it is all in vain. You may indeed say, as many have said, that although man is not saved from *punishment*, yet he is saved from *sin*. But I ask, from what sin is he saved? From what sin can he be saved, who has suffered all the punishment which his sins deserve? Not from past sins; for he has paid the whole debt; and for these, therefore, no cause of action lies against him: Not from sins present; for as the whole debt is paid, there is nothing further which justice can demand: Not from sins future; for these have no existence; and he cannot be saved from that which does not exist. I repeat the question, from what is he saved? From nothing. The conclusion is inevitable. According to universalism, there is, there can be no salvation.

The man who suffers all the punishment which his sins deserve, cannot, of course, be saved from the puishment of sin; therefore not from sin itself. But do you say as a dernier resort, that man is saved from sin, but not from the puishment of sin. Admit it, for a moment, and see to what conclusion it inevitably leads. You suppose, then, man is saved from sin, but not from punishment of sin. Ennobling salvation! He is saved from the scorpion, but not from his sting. He is saved from the pestilence, but not from the pains, groans, and witherings of its fatal stroke. He is saved from the tiger, but not from the death-blow of his paw. He is saved from the serpent, but not from the griping of his folds, not from the venom of his fangs. He is saved from the volcano, but not from the shock of its explosion, nor from the scorchings of its lava and its flames. He is saved from the scaffold, but not from the execution of the sentence, that he must hang till he is dead, dead, dead! Curious salvation! The thief is saved from his crime of theft, but not from the punishment—confinement in the dungeon during life. Curious salvation, indeed, but not worth possession! Go on, then, with the principle; let it sweep to its utmost boundaries; man is saved from sin, but not from its punishment; from hell, but not from its fires and vengeance! What a glory crowns this salvation! How wise the plan; how precious the possession! Salvation from which I would pray, and from which all wise men will devoutly pray, "*Good Lord, deliver us.*" But I observe,

3. That universalism denies the doctrine of salvation by grace; a doctrine which stands out luminous and prominent, in almost every page of inspiration. This is evident, indeed, from what has already been observed; but it admits of a more particular illustration. Grace is a free gift, undeserved by him on whom it is bestowed. But according to universalism, every man suffers precisely as much punishment as he deserves. The whole debt is paid; the whole penalty suffered, therefore removed; for where there is no penalty, there is no crime; and for this reason, no charge of guilt can be maintained against him. His crimes all expiated; the demands of justice satisfied; he stands acquitted; for *he* cannot be treated as a debtor, whose debts are all paid; and *he* cannot be treated as a criminal, who has suffered as much as his sins deserve. By his own sufferings, then, he stands emancipated, spotless, free as angels. From what, then, can he be saved by grace? From nothing.

No less obvious is it, that universalism denies the doctrine of pardon—a doctrine which is every where conspicuous in the scriptures. The doctrine that every man will be punished as much as his sins deserve, is totally subversive of the sentiment, that any will be forgiven. For how can that sin be forgiven, the exact punishment of which the sinner has endured? Is the thief forgiven who endures all the punishment which the law imposes, in prison? Is the murderer forgiven by being suspended on the gallows? And when the convict has suffered all the punishment which the law imposes, is he under any obligation to the governor, for permission to depart from his cell? Curious forgiveness, indeed; but what is its value? What propriety is there, in saying, that the governor has forgiven the murderer, whom he has suspended by the neck till he is dead? Who would expect, after hearing you say, the murderer is forgiven, to be told by the next word you speak, that he is executed according to law? Certainly this must be a dialect peculiar to Universalists.

So much for an expedient to prop up a tottering, shattered system; for the conclusion is inevitable, that universalism denies the doctrine of pardon. How totally different is the doctrine, that every man suffers as much as he deserves, from that of the sacred writer, who says, he hath not dealt with us after our sins, nor rewarded us according to our iniquities. Whom will you believe—the Universalist, or the Psalmist?

Such is the strain of the preacher for several pages; nor is he less forcible when he comes to speak of the tendency of universalism.

The system of universalism is a licentious system. Universalists affirm, that they do "not believe that punishment will be inflicted on any person, after the natural death of such person." According to this, the man who dies by a stroke of lightning, while blasphemies are rolling from his polluted lips, *is*, in the very act of insulting his Maker, instantaneously transmitted from this world of sorrow, to awake in the embraces of eternal love. According to this sentiment, also, the man who dies in the act of hurling a javelin at his brother's heart, is instantly removed from a state of awful fury, to a world where joy ever blooming resides. According to this, too, the duellists, who both fall victims to their simultaneous strokes, hurl each other, by their malignant blows, into the endless embrace of friendship and joy. According to this, the murderer, the suicide, who has butchered his wife and his children, *is*, in the act of blowing out his own brains, blown to heaven, far from a world of tears and gloom, to open his enraptured eyes upon an ocean of purity and delight. According to this, Alexander, *the great*, who had shed the blood of millions, *was*, in the fury of intoxication, hurled from his throne on earth, to a throne among the kings and priests of God. What a glorious doctrine! The drunkard can grasp the intoxicating bowl, and as he lifts it to his blistered lips, while his red eyeballs glare terrific, exclaim, "I am flying into the kingdom of glory on the spirit of rum," where God says no drunkard shall ever enter. According to this system, too, a Universalist, with whom I was well acquainted, acted consistently with his principles, when, with his own hand, he suspended himself between earth and heaven by the halter, to let the world know that this was his first step to glory, and that the knot around his neck was his bond of union to the spirits of the blessed.

No punishment after death! When is *he* punished, then, who "is driven away in his wickedness;" whose last act on earth is sin; who expires in the effort to take the life of his fellow men? Not in this world; for by his own sin he is hurled into eternity. *When* is he punished? Never, if there is no punishment after death. No punishment after death? Whose life is safe where this principle is embraced? Who that believes it, will hesitate to die himself, or to inflict death upon his fellow man? Sooner would I entrust my life to the hands of an infuriated savage, or to the paw of the growling tyger, or to the yawning jaws of the crocodile, than to the hands of a man, who, in my opinion, firmly and unwaveringly believes this principle. A man of this description, if he wished to confer a favour, would exhibit his kindness most effectually, according to his principles, by suddenly extinguishing my life; and if he wished to inflict an injury, which is most probable, he would not spare his instruments of torture, from fear of bringing himself to an untimely end. Let this principle be firmly and universally embraced, and mankind, not by a flood of waters, but by a flood of licentiousness, would in a few days be swept from the earth. The stripling had thoroughly imbibed the spirit of this principle, who, being reproved for swearing and vulgarity, said by way of justification, to his reprover, "Sir, I am a *Universalist.*"

But to give you a still more vivid view of this system; to direct your eye to the interior of this temple of Apollyon, where the waves of its licentiousness roll and foam without a covering, I shall exhibit another principle which lies in the basis of universalism. The principle is variously stated by its advocates—each sentiment, however, amounting to the same thing—each affirming "that the justice of God requires, that all the punishment which he inflicts, should be for the good of the individual on whom it is inflicted; that God cannot, agreeably to his attributes, punish any man except for his good;" or, in the words of a recent advocate of the doctrine, "all punishment is designed for the profit or good of the punished; it is remedial."

It follows, then, according to this principle, that as all men are punished as much as they deserve, and as they deserve no punishment but such as is for their profit, or their good, then, by deserving the punishment, they deserve the good or profit which it involves. But by sinning, they deserve the punishment, and, therefore, if the principle is correct, by sinning they deserve the profit or good which it involves, and so sin is meritorious of the divine favour. According to the principle, then, which I am considering, sin deserves a profitable punishment; a punishment laden with good to the sinner; or, which is the same thing, sin deserves a blessing.* Therefore holiness, which is totally opposite in its nature, must for this reason, if the principle is correct, deserve that which is deleterious to him that exercises it. So sin must be profitable, and holiness unprofitable, according to this leading principle of universalism. How profitably employed are they, then, who are adding sin to sin!

The light and momentary afflictions to which Christians are subjected in this world, do indeed, as the apostle informs us, work out for them a far more exceeding and eternal weight of glory; but these afflictions are not the punishment of sin, but the blessings of grace, which are the purchase of a Saviour's death. "For there is no condemnation to them who are in Christ Jesus." Hence the afflictions of the righteous come not in execution of a condemnatory sentence, but as a blessing from the grace of God. They are not favours deserved, but favours gratuitously bestowed, for which Christians are bound to render thanks to God. But who ever dreamed, till so taught by the principles of universalism, that the penalty of the law, the wages of sin, the wrath of God, tribulation and anguish, the never-dying worm, the fires that shall never be quenched, and everlasting destruction from the presence of the Lord, and from the glory of his power, are designed for the *good* of the transgressor!

But it is said, that "all punishment is remedial;" that is, I suppose, productive of a cure. No thanks, then, according to this principle, to the *good* Physician for his remedy; because the sinner to whom he applies it, has already deserved it at his hands. Man deserves the remedy, which is the punishment, and can, therefore, demand it of his Maker as a debt. No thanks then to the great Physician!

All punishment for the profit or good of the punished! Suppose, then, the legislators of the United States to be guided wholly by this principle. The nearer, certainly, *their* laws approach the *divine*, the better. On this supposition, their sole object in fixing penalties, must be to consult the interests of rogues and villains. To consult the good of community in punishing offenders, would, if the principle is correct, be a violation of justice. Because if all punishment is for the good of the punished, then no punishment is for the good of the community; and if any cases are admitted in which justice may be maintained, in punishing criminals, in part, for the benefit of the state or society, there may be cases in which the sole object should be to secure the interests of the community.

It appears, then, from the principle under consideration, that the transgressor has claims of peculiar favour upon the government. He wins, by a violation of our laws, what a soldier has formerly been supposed to win by hard fighting—a pension. The conclusion is inevitable, if the principle is correct, that criminals are entitled to a pension. They who fight against God, for the devil, are according to this principle, entitled to a pension from God, as a reward for their rebellion against him!

All punishment for the good, the profit of the punished! This principle must certainly constitute glad tidings to rogues and villains, and to all who are so profitably engaged in "adding sin to sin," while at the same time, if credited, it must overspread the virtuous part of the community with the thickest gloom. But how far does the spirit of our laws harmonise with the principle, that all punishment is for the good of the punished? A man is convicted of forgery, and as a penalty, he is excluded from his friends, divested of the privileges enjoyed by virtuous citizens, precluded the fruition of liberty, and confined for years to the solitude of the prison. Does he expect the increase of his interest—the enhancement of his felicity, as the grand result of his confinement? Is the good of the murderer consulted in his execution upon the scaffold? Or is he not suspended between earth and heaven, rather, as an awful spectacle, to strike terror into the hearts of others, who may be disposed to imitate his example? But do you say, as a covert to your principle, that our laws are founded in injustice? I ask, then, in what were founded the laws of the Jewish state—laws enacted by the King of Heaven? Was the adulterer stoned to death for his own good? Was the blasphemer overwhelmed with stones, as a monument of the bliss to which he was entitled by his blasphemy? Was the disobedient child *profitably* cursed in death? Were the curses denounced upon the most egregious criminals, *promises of good* only; and did those "who despised Moses' law die without mercy, under two or three witnesses," as a *profitable* exit from a world of tears? If so, what is that "sorer punishment," of which those are to be thought "*worthy*, who have trodden under foot the Son of God." Can any thing *earthly* be a sorer punishment than to die without mercy? And if it is for the *good* of a man to die without mercy, how much greater will be the good accruing from the *sorer* punishment!

The truth is, the sentiment, that "all punishment is for the good of the punished," is as licentious as the deadly scepticism which resulted in the great revolution of France. It only wants the same *extension*, to result in effects equally *pernicious*, to burst out into the same furious current of corruption, to prostrate our temples of liberty, and to furrow our country with rivers of blood. Nothing, however, can be more palatable than this principle, to those who have an insatiable desire to *profit* by their sins. The only obstacle in their way, is, the doubt which must occasionally obtrude itself upon the mind, whether the principle will sustain the test of the trying hour.

What a system! No punishment after death. All punishment for the profit or good of the punished! The drunkard, resting on this principle, can seize the inebriating bowl, and as he lifts it to his quivering lips, console himself that all the punishment he will receive, even if death flows down his throat, will only enhance his happiness in the future world. The thief can grasp another's property, with the thrilling expectation, not only of increasing his present interest, but also of reaping a rich harvest of bliss in future, from the good that will accrue to him through the punishment of his crime. The profane swearer can utter his imprecations, with the cheering prospect, that so far as they respect himself, they will be followed by a rich reward. The murderer can trample furiously upon the laws of Heaven, and while his hands are still reeking with his brother's blood, exult in the hope of a profitable transmission to another world. Indeed, all who credit the principle under consideration, can change a certain passage of scripture, and read "All things shall work together for good (not to them that love, but) to them that hate God." Why, then, shall not men that credit this principle, vie with each other in the *profitable* business of "adding sin to sin?" For certainly if it is correct, it is by sin that they can most effectually secure their present and eternal interest. They who commit most sin, according to this principle, will reap a rich harvest of good. What can be a greater stimulus to the commission of iniquity, in its most varied and tremendous forms? For if all punishment will result in the good of the criminal, the more sin he commits, the more punishment he deserves, and, therefore, the *greater* the amount of good which he is accumulating. But who will be deterred from crime by that which he is persuaded will enhance his interest? The conclusion is inevitable, if the principle is correct, that it is the best policy to give loose reins to the corrupt passions, and commit sin with avidity.

Go into those parts where this principle is generally embraced, and hear the blasphemous oaths, and behold the vice and immorality, which, without a blush, stalk abroad in all their nakedness and deformity, in open day! "Universalism," exclaims the drunkard, "universalism is the religion for me; for I can drink as much as I please, and even in a fit of intoxication reel to glory." Blind, indeed, must be that man's eye, who cannot see the absurdity of this principle of pollution and death! But "woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin."

Such is the exhibition of universalism, and its tendency. We wish it were in our power to make room for the entire sermon.

* The preacher of universalism before mentioned, pressed by this argument, stated to the author of this discourse, that all the punishment which any man deserves, is a blessing. Being asked if he was willing this should be published as his sentiment, he replied in the affirmative before a number of witnesses.

COMMUNICATION.

For the Western Recorder.

A CRITERION.

"He that turneth away his ear from hearing the law, even his prayer shall be an abomination."—*Solomon.*

How withering, blighting is the influence of sin! Instead of extracting honey from the poisonous flour, it introduces mortal poison, wherever it has access, even to the most life-giving substances. It changes into an instrument of death, that which was expressly ordained unto life. Enter a christian church; you may witness hundreds engaged in solemn prayer, and be deeply impressed with the delightful thought, "Here is indeed a grand and acceptable sacrifice to God. Not hundreds of bullocks and rams could compose an offering to be valued at all, in comparison with the living sacrifices of intelligent, immortal beings." But are all these acceptable sacrifices? They are, if coming from those that *hear* the law of God, *listen* to it carefully, and hide it in their hearts; otherwise these prayers are an abomination. How, then, shall we determine, whether the prayers of an individual are an abomination? We cannot in all cases judge others, although we take it for granted, that those who make no pretensions to heart-felt piety, are not very careful to listen to the law of God, and consequently do nothing but offend him by their mock services. But our chief business is with ourselves. To ascertain whether *we hear the law*, we have only to inquire, "Do we make it our habitual aim to be conformed to its precepts?" This is not an unintelligible question. A fixed determination to become holy, to comply with the known requirements of God, is just as perceptible a thing in the soul, as the determination to seek wealth, or science, or the personal friendship of any individual. If such a determination be not *perceptible*, do not *manifest* itself in acts having reference to the precise thing in view, we have no reason to imagine its existence. A passion for wealth might as well be charged upon the man who *feels* no interest in its acquisition, who makes no efforts to obtain it, as the *love* of God's law be supposed to exist in a state imperceptible either in feeling or conduct. This feeling *may possibly* exist in hearts, where no very satisfactory evidence of it can be found; but without evidence strong enough to prove the existence of covetousness or ambition in the heart, we have no good reason to believe, that we have been fired in any degree, by the celestial spark which kindles life in the death-stricken soul of man. Such evidence will soon appear, if we press forward; our path, now dark and apparently uncertain, will become bright, and clearly leading to heaven.

But how sad is the condition of multitudes, who throng the house of God to offer prayer of such kind, that he will count it an abomination! In addition to weeks of sin, they have Sabbaths still more offensive in the eyes of infinite purity! How utterly, doubly lost, is the unrenewed soul of man! He converts the very means of escape from his death prison into stronger manacles, heavier chains, more unyielding bars of confinement. He engages the very hand put forth to save him, in the work of making deeper and more dreadful his pit of woe. This is not imagination. It is simple fact, in language like that of the bible, and deficient only in power, to convey the idea of an impenitent sinner's condition.

I am aware that some may object, that such views proceed from too literal an interpretation of the passage at the head of this article. Can it be supposed, then, that the man, who in heart, if not in open action, disregards the law of God, can offer him an acceptable sacrifice in prayer? Is not prayer mockery, unless it proceed from the heart? And can it proceed from a *heart* opposed to his law, to whom it is offered? This is impossible; and if mocking God is an abomination to him, so are all the prayers of impenitent, unrenewed men.

In answer to difficulties like this, the ancient Israelites said, "If our transgressions and our sins be upon us, and we pine away in them, how should we then live?" Thus say many at the present time. The answer is clear. Turn away from your sins, and ye shall surely live. There is no life for the soul but in holiness, and if you will keep sin, you must keep death. There is no alternative. Here is a question for each individual to settle in view of his eternal existence. A life of *life unending*, or an *undying death*, is offered to each one, upon terms as simple and intelligible as any that regulate our daily conduct. We may shut our eyes against the light, but still it shines, and may be seen in full orbed glory whenever we choose to behold it.

C. S. A.

From the Connecticut Observer.

THE CHURCH OF ENGLAND.

"*The Signs of the Times in regard to the Church of England.*"—A friend now in England, has sent us a copy of a sermon with this title, preached in St. Luke's chapel, Liverpool, June 5, 1831; by Rev. James Aspinwall, A. M., minister of St. Luke's, and domestic chaplain to the Right Hon. Lord Clonbrock. The text is Matt. 16, 3, "Can ye not discern the signs of the times?" The author mentions "five great and prominent causes, in full and active operation to undermine and throw down the church of England." We give the five reasons offered, with some of the leading thoughts under one or two of the heads:—

"The first of these causes is the manner in which a great proportion of the clergy are supported, namely, by the levying of tithes. This mode of payment, although decidedly not an abuse, may, from its results, be clearly defined to be a misfortune. Experience has shown the payment of tithes to be a source of unceasing and bitter hostility between the clergy and their flocks, to the detriment of religion and the scandal of christianity.

"The second cause at work for the ruin of the church, must unequivocally be pronounced to be a decided and glaring abuse of the worst kind which can possibly afflict a church. It is the existence of pluralities, that is, assigning *two* livings or parishes to the care, or, as a correct application of language would have us say, to the neglect of *one* clergyman. This is an evil rather tolerated than defended; for, although sophistry has sometimes laboured at an excuse, reason shrinks from attempting even a palliation.

"The third evil to be remedied is the great inequality with which the revenues of the church are distributed among its ministers. They are appointed for the decent maintenance of the whole body of the clergy. And although they are amply sufficient for this purpose, yet, paradoxical as it may

sound, they do not accomplish it; because, in the present unequal division of them which takes place, while some of the clergy are revelling in pomp and luxury, others are pining in want, or almost oppressed by starvation.

"The fourth cause from which danger impends over the church, is the system of patronage by which her preferments are bestowed. These may be chiefly divided into three classes; those in the hands of the crown, or its ministers; those in the gift of the bishops, and those which belong to private individuals. And a moment's consideration of the manner in which patronage is exercised in these several quarters, will convince us that by none of them is very much done for the support and strengthening of the church. Generally speaking, (from time to time honourable exceptions do occur), those in the first class have been dispensed to the connections of political partisans; those in the second, given to relatives and friends; those in the third, disposed of in the same way, or sold to any purchaser who may of every art and quibble and evasion in its defer; which last, after sophistry has expended fence, is neither more nor less than the very offence which Peter reprehended so strongly in his rebuke of Simon, as stated in the eighth chapter of the Acts of the Apostles. Under this system, merit, abstractly considered as merit, has little prospect of being rewarded. If it have the incidental alliance of interest or connections, it may arise; or, through the medium of wealth, its advancement may be purchased. At all events, its promotion, for its sake, so rarely does take place, that, when it does, the loudest praises are bestowed upon the quarter from which it emanates, as due to the performance of a very unusual action.

"The fifth source of weakness to the church arises from the translation or removal of her bishops from diocese to diocese.

"Such are the abuses and corruptions which have crept into the church, and which, if allowed to continue, will assuredly, speedily, and, we are obliged to add, deservedly, lead to her fall as the established church of this kingdom. At a juncture, then, like the present, under the aspect of affairs which now prevails, when the signs of the times may be discerned as clearly as the face of the sky, and as easily calculated as the rising of the sun or the return of the seasons, what line of conduct ought the true friends of the church, whether clergy or laity, to adopt? If they stand by, as mere spectators, and idly gaze upon the tide of events as it rolls on to its consummation; if they deny, excuse, or palliate; if they attempt to conceal the abuses which man has grafted on her, behind the shield of truth which she derives from God; if they act thus, they are taking the very course which the bitterest enemies of the church would rejoice that they should take."

TEMPERANCE.

LONDON TEMPERANCE SOCIETY.

The first public meeting of this Society, as appears by details copied into the Boston Recorder, was held in June last. The Director-General of the Medical Department of the Ordnance took the chair, in the absence of the Mayor of the city, who, in a letter of apology, had signified his regret at being necessarily detained from the meeting. The Secretary's report took a survey of the progress of the cause in different countries, from which it appeared, that in England alone, thirty societies has already been formed, and 10,000 tracts put in circulation. Much good has thus been effected; and the prospects were still brightening. The meeting was addressed by several gentlemen of distinction, among whom was our own countryman, Dr. Hewitt, whose remarks were received with great favour.

The Solicitor-General of Ireland, after alluding to his official connection with another Temperance Society, (the Hibernian), and his devotion to the cause, proceeded to give his views at length on three points; the object of Temperance Societies, the necessity of them, and the adequacy of the measures adopted by them, to secure their end. We give a few extracts:—

The object of Temperance Societies was simple and single; it was but one. The principle was so simple, that it was amazing it had escaped the skill, the ingenuity, and the talent of so many centuries, and had remained to be discovered, within the last few years, by a clergyman in one of the northern states of America. The simple principle was, that the common use of ardent spirits, was one of the chief causes of the crimes, the misery, the poverty, and the distress of mankind in the present day; and that there was one efficient remedy for the subjugation of that hostile principle, which had been preying against man's best interest for so long a period of time; namely, that it was the bounden duty of all who loved themselves, who loved their neighbours, and who venerated their God, to abstain from ardent spirits themselves, and by influence, example, and authority, to discountenance the use of them in others. Suppose ardent spirits were altogether unknown; suppose the knowledge of the mode of distilling them was lost; would there not be a gain by the loss? O, there would be great losers by it; all the dram shops would be shut up; the public houses would be closed; but much of the Sabbath breaking would be put an end to (cheers); much of blasphemy would be stopped; much of perjury, swearing, assault, riot, and even murder, would be banished from the land. Temperance Societies wanted to get rid of these poison shops altogether. That was the object of the present meeting; and was there any man, who had the heart of a man, who would raise his hand against it? The language was, perhaps, too strong, but he was about to say, was there any man so cold blooded, so careless, so indifferent about the interests of his neighbour, as to stand neuter when an intestine war was waging between holy and unholy principles? Yet that was the situation in which those stood who called themselves the temperate drinkers of the present day. The sword was drawn; the war was proclaimed—temperate members of society against ardent spirits; and how could these men answer for it, to their conscience, who were quietly standing by? They were traitors to the cause. He would enforce the Athenian intestinal war act against them, that where two parties were contending, the man who stood neuter should be put to death. He begged permission to give his idea of a temperate man, because he knew that legal subtleties had been set up against these institutions. A temperate man was he whose reason ruled his appetite, and an intemperate man was he whose reason was ruled by his appetite. No man, in his humble judgment, could be considered a temperate man, who, to indulge his appetite, would do an injury either to himself, or, above all, to his neighbour. Now, if he were right in that definition, and if he could show that the man who used ardent spirits, in the most moderate degree, was doing an injury to his neighbour, then he dethroned him from the situation in which he had placed himself as a temperate man; and the individual was, according to the true, logical, and philosophical definition of the word temperate, an intemperate man.

[After showing the entire uselssness of ardent spirit, and the immense expense of it in the united kingdom, he proceeded:]—

Let all persons become subscribers to this institution; and without adding one shilling to their expenses, they would cut off ten millions of expenditure, which they would have in their pockets to contribute to benevolent societies. The honourable and learned gentleman then proceeded to state, that three-fourths of the cases of crime, of premature death, and of lunacy, and other violent and distressing maladies, were occasioned by intemperance; and he would ask, whether, if there were a person present who would refuse to become a subscriber to this institution, that person were not accessory to the commission of these crimes, and to the procurement of these ills? He would boldly state, that if any person, after examining the documents which he should now present to the meeting, could coldly stand back and say, "I will not support your Society, and thus give to the public the benefit of my example;" that *individual would be chargeable with the guilt of an accessory to the evils which spring from this fruitful source of crime, disease, and death.* The honourable and learned gentleman here read the certificates to which he had referred.—The first was that of the physician-general of Ireland, the second was signed by seventy-seven professional men of Edinburgh. He had others, also, from Manchester, Bradford, and other respectable and populous towns. They all reprobated, in strong terms, the use of ardent spirits, as dangerous to the health and existence of those who indulged in them, and recommended their entire disuse. These physicians, the honourable and learned gentleman proceeded, had told the meeting, that out of the use of ardent spirits grew the direst maladies to which the human frame is subject.

He had been long in the habit of prosecuting criminals at the bar of justice in Ireland, and he could state, positively, that at least three-fourths of the criminals tried there, were led on to crime by intemperance. The greater part of the crimes which were committed in Ireland, were the results of intoxication—of the use of ardent spirits. He had the sanction of all the high authorities in Dublin to the statement, that the disuse of ardent spirits would be one of the most effectual means of preventing crime there. And would not the same cause produce similar effects in London?

An individual who has been in the habit of visiting the cells of the condemned, had told him that a condemned criminal had stated, that the plan adopted in the commission of murder, was, to get hold of some man fond of liquor, and having taken him to a public house, having there made him high in spirits, to reveal gradually the plan laid for robbery and murder, and then to prevail on him to execute the fatal deed. First hints would be thrown out, and then more explicit statements would be made, and he who at first shuddered at the very thought of crime, would ultimately yield to the effects of liquor and persuasion, and consent to do the deadly act proposed to him.

After referring further to the effects of ardent spirits, which he contended were crime and bloodshed, the honourable and learned gentleman proceeded to enquire how the monstrous evil of intemperance was to be remedied.

He was a staunch advocate for Temperance Societies, on the principle of entire abstinence.

INTELLIGENCE.

POPERY AS IT IS IN ROME.

Few subjects have more importance, at the present time, than those which relate to the characteristics and transactions of popery. In our own country the Papists do much to blind the people as to these matters, and have made great pretences at reformation. Some even among themselves, are no doubt serious in believing these representations; as much so as was Luther, when first he visited Rome. But how was his pious spirit shocked at the enormities he there witnessed! And no wonder, that when ridiculed for his piety, by the dignitaries of an infallible church, at the very centre and heart of influence, he should be led ultimately to the conclusion, that the whole mass was corrupt.

The *present* state of Rome, it should seem, offers no better argument than formerly, in favour of this adulterous religion. Fresh evidence of this fact is afforded by the following extracts of a letter, published in the papers at Rochester, Genesee county, as furnished by a gentleman (Hon. D. D. Barnard) from that village, who was visiting Rome at the time of writing. The veracity of the gentleman will not be questioned, as his name is given to the public:—

"It does not seem to me that Rome has a better religion of the state now, than she had when Jupiter was "the king of gods and men." I am afraid, even, that personal religion is scarcely more enlightened or pure. The ancient city had but one pantheon, though many sacred temples. Now, every edifice dedicated to religion is a pantheon. Indeed, the names of things are changed, much more than the substance. Every hour some striking rite of heathen mythology is exhibited, under the denomination of christian worship. It would be curious, if I had the time, to run through the parallel; but I have not. What mortal would ever have dared make the attempt to represent the invisible, incomprehensible, and glorious God of the bible, on canvass, or in marble, if Jupiter had not existed in these forms? Accordingly, we find the Deity represented uniformly with the exact head and figure of the heathen god; and this mere servile copy of a mythological figure, is set up as an object of veneration to good Christians, and is commented on by the connoisseurs as particularly worthy of admiration, because it has so much of the majesty of the antique Jupiter! By means of one of these same antique statues, they have contrived to bring up St. Peter, and of course all his successors, the Popes, to a kind of standard of equality with Jehovah. In the great cathedral, near the high altar, stands a bronze statue of the apostle, which was once a statue of *Jupiter Capitolinus*. They pretend, indeed, that merely the materials of the old statue were used to make the new; but the better opinion is that it is the same, with little alteration any where, and none at all about the head. There is no mistaking the head and beard of the Thunderer; and there he is, under the christian name of Peter, enjoying an immortality and a worship which never of right belonged to him. His great toe is literally as bright as a piece of polished steel, from the kisses of the saints which have been bestowed upon it. I have myself witnessed the performance of this ceremony, by multitudes.

"They were certainly very right to convert the heathen temples found here, into churches. This has been done in every instance, where the original is standing, or any considerable part of it; as in the case of the temple of Vesta and the pantheon. In other cases churches have been built over the ruins of old temples, and as much of the ancient materials employed as remained fit for the purpose. On the Aventine hill stood the temple of Diana, and here Remus took the auspices, for Romulus performed this ceremony on the Palatine. Now a church not only occupies the site, but is built in the form and after the model of the temple, and adorned with pillars taken from it. The sites of temples dedicated to Juno, to Hercules, to Esculapius, and multitudes of others, are occupied now by christian churches. This is all very right, and would have been very well, if in borrowing the beautiful and precious materials which were used in the temples consecrated to the splendid mythology of the ancients, they had not adopted also the rites and ceremonies of that worship, with scarcely so much change as those materials have undergone in their new positions. I doubt whether catholic mythology does not number more gods than heathen mythology, although those of the latter were exceedingly numerous. There is no end to the catholic calendar of saints. It is true, the more enlightened and learned are not deceived; a great proportion, even, of those who serve at the altar are infidels. But they say, it is not only a fit but a necessary form of religion for the vulgar, because it addresses itself to the only mode of comprehension they have, their senses. Precisely the same thing occurred among the old Romans. The philosophers really, though privately, regretted the religion of the state, but yet sustained it, partly because they thought it good enough for the people, and principally as the means of controlling them.

"If one were to take the number of churches and priests as evidence of the sum of piety in the town, he would conclude that the millennium was begun. Of the former there are about three hundred and eighty, besides innumerable petty chapels and *oratories*. About ninety of these churches are very remarkable, and are counted among the rare things of Rome. There are said to be about fifteen thousand priests of all grades. There are also seventy convents for monks, and sixty for nuns. These churches are perpetually open, and there seems to be no hour of the day or night that some bell is not rung for a set service. I have never yet entered a church here, that more or less persons were not there at their devotions. It would appear that a good Catholic cannot perform any act of worship, but before some consecrated alter. The great have their private chapels and *oratories* at home, but the private devotions of the vast multitude are made either in the churches, or before crucifixes, virgins or saints, placed in the niches of the walls along the streets. The Virgin is evidently the favourite object of worship, and performs more miracles in behalf of her worshippers than the whole calendar of saints besides. There is scracely an individual, especially of the low orders, who cannot tell you of some special and gracious interference of the Madonna in his or her behalf.—Nor is this belief confined to the lower orders. Some of the upper ranks, and of the clergy, have the most implicit faith in the effectual operations of the Virgin. What a pity that it should have been doubted or disputed that the intrepid Peter was ever at Rome in his life! But we have not yet done with churches dedicated to the two great apostles. One has been erected of course, on the spot where St. Paul suffered martyrdom, and in this church are three living fountains, which flowed forth instantaneously and miraculously from the three distinct places upon which the head of the martyr bounded, as it was struck off by the axe of the executioner! Another church preserves the very chains with which St. Peter was bound in prison.

"Some such veritable portion of history is connected with almost every church, of any note, in Rome. The oldest catholic church here, and probably in the world, is built over the place where a fountain of oil gushed forth on the very day on which the Saviour was born. The fountain exists in the centre of the church. In another church, the *true* cross is preserved. It was brought from Jerusalem, and deposited here by St. Helena. It was identified by the miraculous cures which it performed! In another church is preserved the table on which the "last supper" of the Saviour and his disciples was made. A couple of cedar boards, about five feet long and two and a half wide each, are exhibited under this denomination. The *santa scala* contains twenty-seven steps of white marble, brought from the palace of Pilate, and are of course the same which were trod by the feet of the Saviour in the days of his humilation. Crosses of a reddish colour are shown on the stairs, as having been made by drops of blood which fell from the head of the divine sufferer. I examined one of these, & found it to be a small piece of red porphyry, neatly inserted in the white marble. These stairs are never mounted but on the knees, and this service of genuflexion is so much performed here, and the marble is already so much worn, that to prevent its disappearing entirely, they have now covered the whole with thick planks, which of course can be removed when worn out. I stood one day for some time to witness the performances of the devout at this place, and was astonished at the facility which practice had given them in mounting the sacred stair case on their knees."

Singular Condition of the Jews at Rome.—The same writer, the Hon. Mr. B. speaks thus of the Jews who reside in the centre of papal influence:—

"I have been amused at the singular condition of the Jews who have chosen Rome as a residence. They are confined to a particular district of the town, called "the Jews' quarter," the gates of which, enclosing them in and cutting them off entirely from unholy contact with their catholic neighbours, are closed, locked, and guarded with soldiers in the strictest manner, every night. What is more remarkable, perhaps, is, that as a condition of their residence here, three hundred of their number are obliged to attend a church near their quarter every Sabbath, and hear a sermon preached to them against judaism. With this condition strictly performed, and some other exactions of a very degrading character, which are laid upon them, they are allowed to breathe the catholic air of Rome."

The late Election of a Pope.—The same writer, speaking of the protracted divisions that arose about the election of the Pope, says that the prelates at length made a proposition to the Virgin Mary, that if the Pope might be elected without further delay, "he would consent, on his part, that she might visit him with six weeks sickness. The bargain was struck. The Pope was elected the next day; and the pious prelate immediately fell sick, and so continued for just the space of six weeks; for it would seem the Virgin was not disposed to abate one iota in the sum of his suffering, which was stipulated to be paid as a compensation for her favour."

Of a similar character, in point of religious influence, are such details as the following. The heart sickens in view of such things:—

"The churches are uniformly dedicated to some saint; but never, or very rarely, to God. The dedication of St. Peter's is "to the Chief of the Apostles." They have made the most they could, certainly, of all the saints, but special use of St. Paul and St. Peter. The headless trunk of the latter is buried under the high altar of the great cathedral which bears his name, and about his tomb one hundred lamps are burning night and day. The church next in size to this is St. Paul's, where the body of that saint, also without the head, is preserved. This edifice was nearly destroyed by fire about five years ago, but is now rebuilding. Another church next in size and magnificence to these, contains the heads of both these apostles in a case over the high altar. Next is a church built over the spot where St. Peter was crucified headlong, and a subterranean chapel is shown as marking the precise spot of the martyrdom. Another church is erected over what is called the Mamertine prison, (from the name of one of the keepers.) The prison, which is really curious as being the only one in Rome for several centuries, is perfectly preserved under the church; and here is shown a fountain of water in a narrow cell, springing up out of the solid rock, which they tell you miraculously gushed forth to enable the apostle to baptise his two jailors and forty-seven other persons, all of whom afterwards suffered martyrdom."

LETTER FROM SMYRNA.

SMYRNA, *June* 1, 1831.

To the Editors of the New-York Observer.

Gentlemen—Vessels arriving in America about the time this reaches you, will probably bring some alarming accounts respecting the *plague*. To quiet the apprehensions of friends, I am happy to say, that for two days no new case has been reported, and by many it is even doubted, whether any genuine instance has actually occurred. Our schools, which have been wholly suspended for a week, will we trust be shortly resumed.

It gives us pleasure to inform you of the safe arrival of Messrs. Smith and Dwight at Constantinople, after a year's absence in Armenia and Persia. Mr. Goodell, with his wife and family, are now here, on their way to Constantinople. Miss Reynolds, our missionary associate, who has been suffering from ill health for some time past, but is now better, accompanies them, to try the effect of a change of air.

Our hearts are greatly rejoiced by the glad tidings which reach us from so many parts of our country, of the precious seasons of refreshing which the churches are permitted to enjoy. Oh! when it is well with them, will they not intercede for these dry and thirsty lands, which, since the early days of Pentecost, have been as the heath in the desert, that seeth not when good cometh?

Rev. Daniel Wilson.—The following particulars in regard to this gentleman may be new to some of our readers. He is the son of Thomas Wilson, Esq. the well known patron of the dissenting college at Highbury, and of other benevolent enterprises. He received his education at Edmund Hall, Oxford. He has officiated as a minister of the established church at various places. He preached, for some time, as successor to Mr. Cecil, in Bedford row. He is now ministering to a large congregation in Islington, one of the parishes in London. It is stated that on one occasion, seven hundred individuals received the rite of confirmation in his church. He has frequently appeared as an author; he has published several occasional sermons, a volume of sermons, a journal of travels, a defence of the Church Missionary Society, a long and excellent essay prefixed to Wilberforce's Practical View, and two volumes on the Evidences of Christianity. The three last named, have been republished in Boston, by Crocker & Brewster. Mr. Wilson is one of the principal contributors to the Christian Observer.

Baptist Missions.—The Baptists of the United States began to turn their attention to the work of foreign missions about the year 1814. Anterior to this, little had been attempted by them in missionary work. Several societies at the north and south, had sent teachers and missionaries among the native tribes; but with very limited success. The new states, also, had been made acquainted with baptist principles, by means of those devoted and self-denying men, who left their homes, and went forth to proclaim a crucified Saviour to the inhabitants of the frontier regions. But nothing like a concentrated effort took place till May, 1814—when delegates from various states met at Philadelphia, to concert measures for the propagation of the gospel in the Burman empire, and among the Indian tribes in the United States.—The convention embraced most of the talent and intelligence of the denomination, and it was expected would exert a powerful influence in bringing the whole body to act together in this great enterprise of benevolence. But this did not prove to be the case; and at the present time, it is not probable that one half the denomination are cordially engaged in propagating the spread of the gospel in distant lands. The convention, too, which meets triennially, is supported by no more than the thinking, pious, intelligent.—*Christian Index.*

Doing Good with both Hands.—The Charleston Observer, of August 20, states, that the monthly tract distributors, while occupied in their appropriate sphere of circulating tracts, have successfully laboured to increase the scholars for the Sunday school, and had the promise of five more. In July, one distributor procured eighteen scholars, and another five. Others laboured in the same cause. And the editor of the Observer remarks, "We do not exaggerate when we say, that at least 150 scholars have been brought into these nurseries of piety within the last four months," principally by the distributors of tracts; "and this too in the city of Charleston, where it was thought that every exertion had been made that could be made." It is gratifying to observe such industry and piety in our sister city. The blessing will return into their own bosom; for

"The breast that happiness bestows,
Reflected happiness shall bless."—*Ch. Watch.*

An Improvement—A writer, or perhaps more than one writer, in the Christian Herald, is giving accounts of the preaching of Drs. Beecher and Wisner at four days' meetings, which are thought to prove that these preachers are beginning to adopt the theological system of the Methodists. The truth appears to be, as nearly as we can judge from reading these articles, that Drs. B. & W. have found some way of expressing their old doctrines so that this writer or these writers cannot misunderstand them.—We should attribute the change to an increase of candour in the writers, did not their language imperatively forbid it.—*Vt. Chronicle.*

Our Greek Missionaries.—Intelligence has just been received at the missionary rooms, of our beloved brethren Robertson & Hill. They send a joint communication; are much encouraged; have established a school for boys, and one for girls, at Athens; and make large demands upon the liberality of American Episcopalians.—*Phil. Recorder.*

A Quakeress and the Queen of France.—A Paris paper of the 21st June says, that Elizabeth Robson, of the society of Friends, with her husband, was recently in Paris, and at her own request, was admitted to the presence of the queen. The fair quakeress "held forth" for nearly and hour, in presence of her majesty and the princesses, in vindication of her sect. The queen received her courteously, and then dismissed her with much politeness and good nature. Next day, Mrs. Robson, with her husband, departed for the south of France.—*Christian Watchman.*

Chester District Bible Society, S. C.—This Society held its eighth annual meeting at Chesterville, on the 20th ult. and the report stated that the work of supplying the destitute in that district, might be considered as completed. The Society passed a resolution to give every regular Sunday school scholar in the district, reported to the Board, a new testament.

Mr. *Calvin E. Stowe*, recently editor of the Boston Recorder, has been appointed professor of the Latin and Greek languages and literature, in Dartmouth college.

REVIVALS.

Camden, Redfield, Williamstown, Florence, Annsville, &c. N. Y.—The following letter of a recent date has been received from Rev. J. Barton, of Camden. Some of the places here mentioned, have, perhaps, more than once been named in the Recorder; but we could never forgive ourselves for withholding, on this account merely, such an interesting document from our readers:—

DEAR SIR—I observed in the Recorder a short notice of the protracted meeting held in this place. Supposing that further particulars would be acceptable, I send you the following statement.

At the commencement of our meeting, there were no decided indications of a revival, though there had previously been a number of hopeful conversions. Immediately after the commencement of the meetings, there were evident tokens of the presence of God. The meetings became crowded and interesting. The hearts of God's people began to revive, and the difficulties which had existed for some time, appeared to be set aside; and a deep and fervent spirit of prayer pervaded the church, and ascended to God, for the salvation of sinners.—Soon sinners began to feel, and the enquiry was heard from every part of the town, "What shall I do to be saved?" The meetings were protracted from the 9th to the 21st. During this time, it is supposed that about two hundred manifested hopes. The work still continues in different parts of the town, and has spread into neighbouring societies.

The means used were, preaching, prayer, and conversation. Every exertion was made to persuade sinners to attend the anxious meeting.—The church met to pray for the anxious meeting, which was held in another building; while others were in different parts of the society conversing and persuading sinners to attend immediately to the concerns of their souls. There was a great movement among the people. The church made a business of it, and worked as if they had some interest in the affair. Rev. G. Burchard was present, and took the lead of the meetings, which were conducted with much wisdom and prudence. Rev. Messrs. Swezey and Lewis were also present, and assisted with their counsel and prayers. The former is now stationed at Florence, and the latter at Annsville.

I would also mention that there is a revival in Redfield, which commenced sometime in June last. It began at a meeting of the church conference, which is usually held for a day, but was continued in this instance, eight days.—There were about twenty-five conversions during the meeting. The work still continues.—Brother Nash is there at present.

There is also a work of grace in Williamstown, which commenced at a church conference held there in July. These conferences are attended monthly, and embrace six churches. The number of converts at Williamstown, I am not able to state. The work is spreading, and is becoming more and more powerful.

There are at the present time revivals in Florence and Annsville. This whole region is moved, and God is manifesting himself in a most wonderful and gracious manner.

Your's, &c. J. B.

Portland, Me.—A second protracted meeting has been held by the congregationalists of this place, particularly in the second and third churches. The time was one of great solemnity; and some fruits were apparent. The influence remained after the meeting.

"A very interesting work is in progress among the seamen. Meetings are held at the "Sailor's Mansion;" and Capt. Wood, who keeps the house, and Rev. Mr. Tappan, who is supplying at the mariner's church, are fully employed in conducting their meetings, and conversing with those who are anxious. A vessel just gone to sea, has five sailors before the mast who have recently become hopefully pious.—Two of the crew of the Mary, lately arrived, became pious, it is hoped, on her passage home; also one of the crew of the Nestor.

"A number of lads from ten to fifteen years of age, have held meetings by themselves for prayer. Some of them have a hope in Christ. They pray for Sabbath schools, and particularly for their own teachers.

"——— is the twentieth teacher who has become hopefully pious in our South Sabbath school in less than five years. She thinks that taking a class in the Sabbath school has been the means of her conversion."

Colerain, Mass.—A correspondent of the Greenfield Gazette, under date of August 1st, writes as follows:—

"At the congregational meeting-house on North river, Colerain, the meetings commenced on Tuesday, the 12th of July, and continued four days. For several weeks previous to the meetings, there had been an earnestness among professors, and an increasing attention to religion. A number had manifested hope. A revival was progressing, which seems to have been much advanced by the meetings, and still continues. The Thursday preceding was observed by the church as a day of fasting and prayer. A few lay brethren from adjacent towns were present and assisted in the devotions. The day was solemn and affecting. The church felt that the blessing must come from the Lord.

"On the first day of the protracted meetings, the assembly was large, and for three days it constantly increased in numbers. On the third and fourth days, the large house in which we were assembled was filled to overflowing. The weather, much of which for two or three weeks had been cloudy and rainy, was fair. Yet the people generally left their hay and their grain fields, and assembled to hear the word of God. Many were present from the neighbouring towns. If a person could be induced to attend one day, he usually felt anxious to continue his attendance. The congregational ministers in the vicinity generally attended, together with some baptist brethren, who also kindly bore a part in the exercises.

"No new truths were presented on the occasion, nor any new methods of presenting truths adopted. The usual exercises at the meeting house were, a prayer meeting at nine o'clock, A. M.; pulpit exercises at half past ten. The prayer meetings were mostly conducted by lay brethren. During the two first days, the pulpit exercises were a sermon, followed by an address and prayers. The two last days, the exercises were prayers and addresses, interspersed with singing. Meetings were also attended at several of the school houses at 6 o'clock in the evening, for preaching and conference, and at five o'clock in the morning for prayer.

"The utmost order and stillness was observable throughout the meetings. The interest also seemed constantly to increase. Many who came with serious impressions, became more deeply serious and anxious; others who were careless were brought to feel; some who went to gaze were "pricked in their hearts," and a goodly number, we trust, surrendered to infinite love. The last day of the meeting was one of thrilling interest. God was manifestly in the assembly, operating by his Holy Spirit upon the hearts of many. The agonising prayer ascended before the mercy seat, and was answered in special blessings. The profound stillness of the immense throng which was assembled, seemed to proclaim, *God is here.* At the close of the forenoon exercises, the anxious, who were desirous of special instruction and of the special prayers of God's people, were requested to repair to the upper room of the school house, about half a mile distant; and the church were requested to assemble for prayer in the lower room of the same building. During this time the visiting brethren conducted as usual the prayer meeting at the meeting house. The anxious room was filled. The scene was overwhelming. It was a Bochin, literally, *a place of weeping.* So affecting was the scene, that the ministering brethren who met with them, could hardly so command their feelings as to address to them a few words of instruction.—"The glory of the Lord filled the house."

"The revival has seemed to progress since the meeting closed. New cases of hope are frequently occurring. Of numbers we ought to speak with diffidence, fearing that many tares will be found among the wheat. It is, however, thought, that without exaggeration, it may be said that from fifty to seventy have manifested hope within a few months. Of these, not far from one half date the change in their feelings during the protracted meetings, and nearly one fourth of them on the last day of the meeting.

"Among the hopeful subjects of the work, are included some who are men of influence. It is also worthy of remark, that about one half of the cases of manifestation of hope, have been among the middle aged, most of whom are heads of families, and many of them males.

"It is proper to add, that another protracted meeting was held at the baptist meeting house,

in Colerain, which commenced on Tuesday, the 26th of July, and continued four days. The baptist ministers in the vicinity generally attended, and also a few congregational ministers, who assisted in the exercises. Much harmony and cordiality of feeling seemed to prevail. The meetings were fully attended, and deeply interesting. On the third and fourth days, large numbers were found in the anxious seats."

Western Reserve, Ohio.—We learn that the four days' meeting in Tallmadge, was deeply interesting; as much so, it is said, as was the meeting in Hudson. Nearly or quite two hundred are supposed to have given themselves to the Saviour. From the four days' meeting in Cleaveland, we have not heard since its close. In its progress, considerable interest appeared to be excited, and a highly favourable result was anticipated.—*Roch. Obs.*

WESTERN RECORDER.

UTICA: SEPTEMBER 13, 1831.

There is here and there an individual among the brethren and sisters of the church, that begins to inquire after the late converts with some apparent feelings of anxiety. What has become of them? Where is their zeal? Have they left their first love so soon? Can they be real Christians? And can the work which produced such fruits as these, have been a genuine work? Is it not possible, after all, that much of the late excitement was a delusion—the work of man, rather than the work of God?

The friends of the adversary have doubtless made the same enquiries to no small extent, and have answered them more in accordance with their wishes, than with the secret conviction of their understandings. They may comfort their hearts for a little time, with the tho't that they can tempt some of the lambs of the flock into snares and pitfalls, and lure them away from the fold of the good Shepherd. Still, they *know* that the arm of the Lord has been revealed; and conscience secretly whispers to them, that he will ere long make it bare for the deliverance of his chosen people.

But who are the breteren and sisters that are making these same inquiries? In what spirit are they making them? In what condition are they themselves in relation to the *subject matter* of these inquiries? If experienced Christians have strayed, why should they wonder that the inexperienced follow their example? If the sheep of the pasture have left the fold, why should not the lambs of the flock very naturally be found with them? If men who are strong in Christ Jesus, have at length been overcome by the wicked one, and snared through the deceitfulness of riches, and become by degrees more and more entangled with the cares of the world; why should the same men wonder to see the "little children," who are comparatively weak, led even farther astray by the vanities of the world?

We do not allude in these remarks to any thing that would be considered a *gross* defection in principle or practice—though we thus speak. The precious fruits of the revival are still distinctly visible. So far as we know, they are generally seen and acknowledged. Let not those who *doubt* this fact, sit down to speculate, but let them go into their closets to inquire of the Lord. It is lamentable that any should be found at ease in Zion, in such times as the present. It is high time for all to wake out of sleep; and no doubt, if the fathers and mothers in Christ would again bestir themselves, the children would be seen to follow in train. It might be dangerous, however, for the latter to wait one moment for such an event. "To their own Master they must stand or fall."

Meeting in Favour of the Poles.—A meeting of the citizens of this village was held at the academy on Friday evening last—Hon. Nathan Williams, Chairman, and Gen. Joseph Kirkland, Secretary; when the proceedings of a meeting held by the Americans in the city of Paris, in favour of the Poles, and their address to the American people, were read. A series of resolutions were then reported, expressing the admiration of the meeting at the courage and perseverance which has distinguished the Polish nation, in their present unequal contest against the gigantic power which has so long oppressed them; and that the meeting rejoiced at the success, and lamented the reverses, which had by turns illumined and shadowed their banners, during their sanguinary warfare; feeling for them as brothers, engaged in a revolution, which, however it may result, proceeds from the impulses of a spirit kindred with that which animated the bosoms of our forefathers. The resolutions, with an address, were adopted.

A resolution was then passed, appointing Messrs. A. B. Johnson, D. Wager, T. H. Hubbard, Joseph Kirkland, Montgomery Hunt, Horatio Seymour, W. J. Bacon, E. A. Maynard, T. R. Walker, and Dr. J. M'Call, a committee to raise funds by subscription for the benefit of the Polish nation; and the proceedings of the meeting were directed to be published.

We have been furnished with the proceedings, but at too late an hour to enable us to publish them at length.

A large meeting has also been held in the city of New-York, for the purpose of adopting measures for promoting the cause of Polish emancipation. The meeting was addressed by several gentlemen, and measures were adopted to carry its object into effect.

How to create Divisions in the Churches.—Cut out a number of polemical extracts from the columns of the existing periodicals; furnish each with a brief comment of your own; charge your own inferences upon the writers; and then, without telling who they are, cry out "heresy," "arminianism," "pelagianism," &c. &c. This will naturally tend to surmises, whisperings, &c. which are usually the beginnings of strife among brethren. By the way: Would not this plan be worthy of adoption, occasionally, by a Presbyterian editor?

Instability.—It seems to be the notion of some, that the best way to have men stable in their views of christian doctrine, is to make them adepts in polemical theology. This, we apprehend, is a great mistake. At least, the stability which arises from this source is not founded so much on the ascertained accuracy of views, as upon the prejudices of the schools, or adhesion to human authorities. Only let a polemic set up for a genius, which some are always tempted to do, and his love of speculation will be the very thing to lead him astray. Take the example of Priestly, in illustration.

"I was first," said he, "a high Calvanist; then a low one; then a high Arian; then a low one; then a Socinian; then a Humanitarian; and if my life is spared a few years, I know not what I shall be before I die."

This course was the natural result of philosophical investigation, falsely so called; where more dependence was placed on the power of human reason, than on the plain declarations of the bible. Let us have *bible* Christians, if they are to be sound in the faith.

Civilised Correspondence.—The editor of the Cherokee Phœnix inserts three short specimens of letters, such as are often received from citizens of Georgia, that for their baseness, malice, and vulgar profanity, would do credit to the worst ages of barbarism in any country; and enquires whether some of the crocodile tears, pretended to be shed over the savageness of the Cherokees in that part of the country, might not be directed in a more appropriate channel.—This is a seasonable remark. That part of the white population referred to, is unquestionably more base than any corresponding one of the aborigines, and more fit than they to be sent to the Rocky mountains. It is no disparagement to the better class of the white inhabitants of that state, to say, that a large portion of the lower classes are really more savage than are the lowest of the Indians, whom they so much affect to despise.

Rev. Ralph Cushman, General Agent of the Home Missionary Society for the Valley of the Mississippi.—We learn with the deepest concern, that this devoted servant of Christ has taken his departure for another world. He died on Saturday evening the 27th ult. at Wooster, Wayne co. Ohio, of a fever, after a few day's sickness. We learn by a letter from New-York, that his afflicted wife did not arrive till after he expired; since which time she has returned to Cincinnati. The last hours of Mr. C. were "full of Christ and the hope of glory." Further particulars will doubtless be furnished. Mr. C. was a man of no ordinary worth. His death will be felt.

Spirit of the Pilgrims.—This highly valued publication, as will be seen by an advertisement to-day, presents some fresh inducements to an extended patronage. It is to be somewhat enlarged; say four additional pages to a number. It is to be printed on new type; and the postage will be paid in favour of mail subscribers. These changes commence with the ensuing volume. Those who have hitherto read this work, know something of its merits. It is confessedly a work of high character; and now, since the postage bills are abolished, why should it not circulate in this part of the country as freely, as if it were issued for doctrinal purposes in the midst of us?

The Protestant.—A renewed effort, we perceive, is making to extend the circulation of the New-York "Protestant." While catholicity has many papers in this country, whose sole object is to propagate the Romish religion, the Protestant is the only one that makes a *business* of giving them battle. Rev. Messrs. Parker, of New-York, and Beman, of Troy, are among the number who decidedly recommend this publication.

Directions to Persons just commencing a Religious Life. Auburn: H. Ivison & Co. 1831.—A little tract of twenty-four pages, bearing this title, has just come to hand. We like it much. It is just such a thing as the thousands of recent converts ought to read. It comes recommended, we perceive, by Rev. Mr. Hopkins and Dr. Perine.

At the late meeting of Oneida Presbytery, Mr. F. J. Brooks was ordained as an evangelist. The services were held in the first presbyterian church in this village. Sermon by Rev. Mr. Clark, from New-England. Mr. B.'s destination is the valley of the Mississippi. On the same day, the presbytery licensed Mr. John Morgan, from New-York city, as a preacher of the gospel.

A seven days' meeting was recently held by the baptist denomination in this village, which commenced on the 24th ult. It was a solemn and profitable season. The brethren seemed to awake to new activity. Some wept over their backsliding, and returned to the Lord. Some of the impenitent submitted to God; but no estimate is made of the numbers. Many ministering brethren of the baptists were present. Messrs. Aikin, Lansing and Bethune also addressed the meeting. The Lord now appears to be reviving his work among that people.

The Utica Synod opened its fall session last week at Potsdam. No particulars have yet come to hand.

A four day's meeting will be held in Hampton village, on the 18th of October next, at 10 o'clock, A. M.

Rev. Mr. Mahan, we understand, has received and accepted a call from a church in Cincinnati, to become their pastor.

Universalism occupies considerable space in our outside columns to-day. Those who read the article, we presume, will furnish themselves with Mr. B.'s sermon.

Our correspondent "H. A. J." shall have a hearing next week. We regret the necessity of deferring it.

Other favours shall be duly acknowledged.

An obliging correspondent will perceive to-day, that we have taken rather an unwonted liberty with him. The truth is, the subject he brings forward is one not to be trifled with; *his own remarks* upon it were too hurried and desultory. We presume he will readily excuse us.

THE VERSE-A-DAY SYSTEM.

JOHN XVII.

Tuesday, Sept. 13.—4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

Wednesday, Sept. 14.—5. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

Thursday, Sept. 15.—6. I have manifesed thy name unto the men which thou gavest me out of the world: Thine they were, and thou gavest them me; and they have kept thy word.

Friday, Sept. 16.—7. Now they have known that all things whatsoever thou hast given me, are of thee.

Saturday, Sept. 17.—8. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

Sunday, Sept. 18.—9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Monday, Sept. 19.—10. And all mine are thine, and thine are mine; and I am glorified in them.

Tuesday, Sept. 20.—11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep thro' thine own name, those whom thou hast given me, that they may be one, as we are.

POLITICAL.

FOREIGN.

By several arrivals at New-York, last week, from Liverpool, London papers have been received to the 4th of August.

Great-Britain.—The reform bill was still under discussion in the House of Commons, more than two weeks having been spent upon it. The opposition to it was very great, and numberless divisions had been taken, in all of which the ministers continued to be supported by large majorities.

Great preparations were making for the coronation of the King and Queen.

Poland.—The intelligence from Poland is very contradictory. One report states, that in a general battle, the Poles had defeated the Russians; and that the latter lost 14,000 killed and wounded, and eighty pieces of cannon. Neither time or place is mentioned, and the general opinion is that the report is unfounded. It appears to have been circulated in Paris, on the anniversary celebration of the three days of the revolution, for the purpose of increasing the popular enthusiasm; but it may have originated in the partial defeat of the Russians under Gen. Rudiger, mentioned in the following article:—

"*Warsaw, July* 18.—On the 16th inst. Gen. Chrznaski was attacked by Rudiger's corps, on this side of Minsk, five miles from Warsaw.—The Russians were obliged to retreat, followed up by the Poles. The loss to the Russians in killed and wounded was 3.000 men. The Poles have taken ten officers and 900 men prisoners, captured 1040 muskets, one cannon, with the horses belonging to it, baggage, &c. The loss to the Poles in killed and wounded is trifling."

Another report mentions the death of the Emperor Nicholas, who is said to have died at St. Petersburgh of the cholera morbus.

On the other hand, it is stated in the Prussian State Gazette, that the Poles have met with sad reverses in Lithuania and the other eastern provinces. The corps under Generals Gielgud and Chlaposki, consisting of about 2,500 men, having been compelled by the Russians to retreat into Prussia, were there disarmed by the Prussian authorities. This, with the success of the Russians in putting down the insurrections in Volhynia and Podolia, has again opened the communications of the Russian army with the heart of their empire, and left the Polish army, concentrated at Warsaw and vicinity, to contend alone with all the force which Russia can throw in upon them. At the latest dates, Marshal Paskewitch, the Russian commander in chief, with the main Russian army, said to consist of 60,000 men, had crossed the Vistula, at a point near the Prussian frontier, with seventy pieces of cannon, and was proceeding on the left bank of the river towards Warsaw, while the detached corps, lately employed in Lithuania, and amounting in all to nearly an equal number, were preparing to unite, and march upon the same capital on the Praga side of the river. General Skrzynecki had called upon the Polish government to take the most vigorous measures for the defence of the capital, and proclamations calling upon all able bodied citizens to lend their aid, and advising all inhabitants who could not provide themselves with six weeks provisions to leave the city, had accordingly been issued. "Poland is about to try her last stake;" but her heroic sons are not discouraged, and they may still conquer. The next arrivals will probably bring accounts of awful carnage in the vicinity of Warsaw.

Prussia has thrown off the mask, and openly avows her intention of supplying the Russian army on its frontier with provisions and all the munitions of war. It is this, and this alone, which enables the Russians to maintain themselves on the left bank of the Vistula; and if Poland is now conquered, it will not be by the power of Russia, but the baseness of Prussia.

France.—The King opened the session of the Parliament on the 24th of July, by a speech from the throne. His majesty was dressed in the uniform of the national guards. The speech was of considerable length. After reviewing the internal concerns of the kingdom, his majesty thus alludes to her foreign relations:—

"Since the revolution of July, France has regained in Europe the rank which belongs to her. Nothing, henceforth, shall wrest it from her. Never was her independence better guaranteed. Our national guards, who are worth armies—our armies, the fit depositories of the inheritance of ancient glory—will defend this independence, as they have hitherto protected our internal peace and liberty.

"I have to felicitate myself upon the amicable relations which foreign governments preserve with mine.

"We ought to seek to preserve the bond of friendship, so natural and so ancient, which unites France to the United States of America. A treaty has terminated a controversy for a long time pending between two countries which have such claims for mutual sympathy.

"I have given orders to our cruisers to secure the execution of the law of the last session, for the more effectual suppression of the slave trade.

"As soon as I demanded it, the Emperor of Austria evacuated the Roman States. A real amnesty, the abolition of confiscation, and important changes in the administrative and judicial system, have been given. Such are the ameliorations which will, we hope, assure to these states, that their tranquility shall be no longer troubled, and that the equilibrium of Europe will be preserved by the maintenance of their independence.

"The kingdom of the Low Countries, as constituted by the treaties of 1814 and 1815, has ceased to exist. The independence of Belgium, and her separartion from Holland, have been acknowledged by the great powers. The King of the Belgians will not form part of the German confederacy. The fortresses raised to menace France, and not to protect Belgium, will be demolished. A neutrality recognised by Europe, and the friendship of France, will assure our neighbours an independence of which we have been the first support.

"The power that rules in Portugal has committed outrages on Frenchmen. It has violated against them the laws of justice and humanity. To obtain redress vainly demanded, our ships appeared before the Tagus. I have received intelligence that they have forced the entrance of that river. Satisfaction, up to that time refused, has been since offered. The Portuguese ships of war are now in our power, and the tri-coloured flag floats under the walls of Lisbon.

"A sanguinary and furious conflict is prolonged in Poland. This conflict excites the liveliest emotions in the heart of Europe. I am endeavouring to put an end to it. After having offered my mediation, I have sought to induce that of the great powers. I have wished to stop the effusion of blood; to preserve the south of Europe from the evil of the contagion which this war is propagating; and, above all, to assure for Poland, whose courage has recalled the old affections of France, the nationality which has resisted all time and its vicissitudes.

"Europe is now convinced of the loyalty of our disposition, and the sincerity of our wishes for the preservation of peace; but it is also with the demonstration of our strength to sustain a war, that we rely, should we be called upon to resist unjust aggressions."

The King was received throughout his passage from the palace to the chamber with great popular applause.

The Paris papers of Saturday the 30th July, and those dated Sunday, contain lengthy descriptions of the national fetes which were celebrated in the capital on the three last days of the week, being the anniversary days of the revolution. The whole affair passed off quietly. The military review on Saturday was a brilliant affair, and from 80.000 to 100,000 men appeared under arms. The excitement naturally produced by this display, was greatly heightened by a report which was at that seasonable moment communicated by government, of a great victory having been obtained by the Poles over the Russians, with a loss of 26,000 killed and 16,000 taken prisoners. The announcement had an electric effect; the national guards and the people embraced each other in transports of joy, and the air was rent by shouts of defiance to the power of the despot, and vows of devotion to the cause of the patriots.

Belgium.—The new King Leopold arrived at the palace of Luken, near Brussels, on the 20th July; and on the 21st he proceeded to the palace royal in that city, where the constitution was read to him, and he took the oath of office. He assumes the title of Leopold I. His majesty has announced his intention of marrying the Princess Marie, of France, and arrangements are making for the ceremony.

Portugal.—The French squadron forced its way into Lisbon, on the 11th of July, after a battle of two hours and a half, captured the Portuguese frigates there, and took them outside. The tri-coloured flag was flying in that port. The English took no part in the affair, but appear to have looked on as gratified spectators. To such a scandalous length had the tyrant of Portugal proceeded, that the prisons are said to have contained the enormous number of forty thousand persons! The blow struck by the French is for humanity; and it is likely to prove an important one. France has pretty unequivocally declared for Poland; and by this manly stroke on the Tagus she has at the same time made provision for securing her southern frontier against any trouble from Spain.

Spain.—The king of Spain has issued a decree for a levy of 50,000 men. He is supposed to be making great hostile preparations against France, and to have the intention of sending a considerable number of troops on the frontiers of Portugal.

Italy.—Letters from Italy state, that in proportion as the Austrian troops have evacuated La Romagna, the pontifical authorities have lost all influence, and it is now impossible for them to carry on the administration, except by yielding to the loudly expressed wish of the public opinion, which is unanimous.

The tri-coloured flag is flying at Imola. The Pope's troops at Forti went to pull it down, but were repulsed. These troops were afterwards disarmed, and two brigadiers, who resisted, were shot by the people. Every where the national guard, organised during the revolution, has resumed its duty.

Hungary.—There is a report that the Hungarians, influenced by the example of the Poles, had risen in an extensive insurrection.

The Cholera.—At St. Petersburgh the cholera continued increasing to a frightful extent.—There had been, up to the 14th July, 4916 cases, and 2249 deaths. At Archangel and Riga it had very considerably abated; but at Cronstadt it had increased, and at this place the deaths had been upwards of a hundred a day.

The cholera has also broken out in Berlin, and driven the king and his family from that city; and the *Courier Francais* states, that letters from Italy announce positively, that it has manifested itself in Fiume, and at Ancona.

The death of the Grand Duke Constantine, by the cholera, has been officially announced in a Russian imperial proclamation. The Duchess of Duke Constantine has also fallen a victim to the disease.

From Barbadoes.—The island of Barbadoes experienced a most terrible hurricane on the 10th of August. Almost all the buildings, mills, and negro houses, were destroyed; and the number of lives lost is estimated at between three and four thousand. Many vessels were driven ashore and destroyed, and the loss of every description of property is immense.

DOMESTIC.

The Virginia Insurrection.—A letter from Southampton, dated the 27th ult. says—"The war is over, and the enemy all captured, I believe, with the exception of their chief, the notorious Capt. *Nat*, and two or three others.—Our dragoons will, I presume, be discharged today. The panic in this section of our country has entirely subsided; confidence is re-established, and a salutary lesson has been taught, and a dreadful vengeance awaits the guilty."

A respectable correspondent of the Norfolk Herald, at Murfreesburgh, N. C. states, upon the best information that he could obtain, that thirty-one negroes have been killed, and that the jail at Jerusalem is full to overflowing with prisoners.

The number of victims of the insurrection, is stated in the last Herald to be fifty-six; several heretofore supposed to have been murdered, having been discovered secreted in the woods.

Great Flood.—The South-Carolina and Georgia papers contain the particulars of extensive injury done by a flood in those states, on the 25th of August. The waters in some of the rivers were more than thirty feet above low water mark, and higher than they were ever before known. Great damage has been done to the corn and cotton crops on the low grounds, and some of them were entirely destroyed. Many bridges were carried away, and much property injured.

Shocking Murder.—Yesterday morning, (2d inst.) Dibben Holt, grocer in this village, inhumanly murdered his wife, by beating her on the head with a hammer, so severely that she survived but a few hours. After the commission of the act, he fled, but was pursued and taken without resistance, a short distance from the village. An inquest was held by the coroner, Mr. Carpenter, and a verdict rendered, that the deceased was murdered by her husband. During the investigation, the prisoner, we are informed, confessed the act, but manifested no contrition, only regretting that he had not committed suicide, as he intended to have done when he left the house, and for which purpose he took a razor with him. This may be added to the list of brutal incidents growing out of *intemperance*, the bane of society, which causes the feelings of the community to revolt at any apology offered in defence of so debasing a practice.—Holt is in prison, to await his trial at the sitting of the court of oyer and terminer in October.—*Buffalo Journal.*

Rail-Road.—The locomotive engine DeWitt Clinton passed down on the rail-road from Schenectady to Albany, on Thursday last, with four cars and sixty-eight passengers, in thirty-five minutes, being the quickest trip yet made.

Saratoga Rail-Road.—This work is proceeding with dispatch. It is now pretty well settled that this will be a productive road, and the main avenue to the north. It will be to the Mohawk road a most important auxiliary; and as its cost will be much less, so its revenue will comparatively be nearly as good.—*Alb. D. Adv.*

On the 3d inst. the passengers on board of the steam-boat Swan, which runs from New-York to Brunswick, assembled, and, after adopting a set of appropriate resolutions, set the example of an active interest in the cause of Poland, by raising about $100, as the commencement of a fund to be hereafter applied in aid of her emancipation.

Stealing a Church Bible.—St. Paul's church, in Ferry street, was entered on Monday night, and the great bible was taken from the reading desk. It was, however, found on Wednesday, in a house on the dock. No other property is missed from the church.—*Alb. D. Adv.*

Duties.—The amount of revenue on goods entered at the custom-house in Boston, on Friday week, was upwards of *three hundred thousand dollars.*

Upwards of a million of dollars was paid to the custom-house, New-York, during the week before last, for bonds and duties.

MARRIED,

In this village, on the 1st inst. by Rev. J. Castle, Mr. *Joseph M. Patterson*, to Miss *Esther Coburn*, both of this village.

By Rev. D. Newell, Mr. *Noble Keith*, of Winfield, to Miss *Abby A. Kirkland*, of this village.

At Clinton, on the 25th ult. by Rev. Dr. Norton, Rev. *Sylvester Cowles*, of Napoli, Cataraugus co. to Miss *Mary Hayes*, daughter of the late Mr. Rufus Hayes, of Clinton.

DEATHS.

In New-York, on the 8th inst. Dr. *Samuel L. Mitchell*, long celebrated for his learning, philanthropy, and distinguished eminence in his profession.

At Sangersfield, suddenly, on the 1st instant, Mrs. *R. M. Norton*, wife of Mr. H. Norton, and daughter of the late Rev. E. Beardsley.—Her life had been devoted to "wisdom's ways," and her end was peace.

At Auburn, on the 1st inst. *Henry Williams*, aged 23, a member of the Auburn theological seminary, and son of Deacon Isaac Williams, of Clinton.

In Cleveland, Ohio, on the 7th ult. *David Kelley*, Esq. aged 75; formerly of Lowville, Lewis co. N. Y.

In Ashford, Conn. on the 27th ult. Deacon *Ephraim Howard*, aged 72.

Near Louisville, Ken. on the 11th ult. Major *Abner Field*, aged 71. The deceased was one of the earliest adventurers to Kentucky, and at the time he landed at Louisville, the population of the whole state did not, perhaps, exceed 500; but he lived to see that small number augmented to 600,000, and a city of 12,000 on the ground then occupied by an inconsiderable fort, surrounded by an impervious cane-brake.

In Jackson county, Michigan, Mr. *Noah Seaman*, aged 100 years.

SYNOD OF GENEVA.

Notice is hereby given, that the Synod of Geneva will meet at the village of Homer, on the first Tuesday of October next, at 4 o'clock, P. M. The Stated Clerks of the Presbyteries are requested to be very particular in forwarding their statistical reports, and narratives of the state of religion.

TIMOTHY STOW, *Stated Clerk.*

Elbridge, Sept. 7, 1831.

List of Letters received at the office of the Western Recorder, during the last week.

Mary Ann Strong, Royal Stewart, P. Bates, D. B. Bissell, A. Billings, J. Nash, Silas Maynerd.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,

Utica, June 14, 1831. (24) No. 14, Genesee st.

SEMINARY FOR YOUNG LADIES.

THE next term of this Institution will commence on Wednesday the 28th day of September instant, and will continue thirteen weeks.

S. WHITTELSEY, Principal.

Utica, Sept. 6, 1831. 36w3

LEGHORN HATS,

OF superior quality and colour, just received, and will be sold *very cheap*, by the case, dozen, or single, at No. 54, Genesee street, by

August 2, 1831. (31) BARTON & BUTLER.

WHOLESALE OR RETAIL.

BARTON & BUTLER have just received their stock of FALL GOODS, which they offer at wholesale or retail, for cash or approved credit, at as low rates as can be purchased in Utica or elsewhere.

Utica, Sept. 12, 1831. 37

BROADCLOTHS.—Just received, a splendid lot of Broadcloths, which will be sold cheap, at No. 54, Genesee st. BARTON & BUTLER.

Utica, Sept. 12, 1831. 37

NEW GOODS.

I HAVE now received my Goods for the fall trade, consisting of Fancy, Staple and Millinery Articles; and for extent of variety (no idle boasting) they are not equalled in town, being the *largest* assortment, the *best* assortment, and the *cheapest* assortment, to be found any where. And in addition to my former trade, I have a first rate stock of Broadcloths, all new, and some fashionable colours for gentlemen's frock coats, (colours warranted.) SAMUEL THOMSON.

Utica, Sept. 12, 1831. 37w3

150 pieces MERINO CLOTHS and MERINO CIRCASSIANS: 300 Merino Long and Square SHAWLS, cheaper than any one else has them of the same quality: A new lot of CARPETS, Rugs, Mats, Piano and Table Covers, &c. &c. &c.

Sept. 12, 1831. [3w] SAMUEL THOMSON.

10,000 Yards STRAW TRIMMINGS, for sale by SAMUEL THOMSON.

Sept. 12, 1831. 37w3

SPIRIT OF THE PILGRIMS.

PIERCE & PARKER, No. 9, Cornhill, (late Market street), Boston, continue to publish by subscription, a Periodical Work, entitled THE SPIRIT OF THE PILGRIMS.

This work is designed to defend, explain, and promote that system of religion which was planted on this soil by the first settlers of this country, and to cherish all those great and beneficent institutions which they left as an invaluable legacy to their descendants.

The following recommendation of the Spirit of the Pilgrims was given when the publication was originally proposed:—

"The undersigned have been made acquainted with the design, here announced, of commencing a new religious magazine in Boston, and possess the means of forming a satisfactory judgment as to the spirit and ability with which it will be conducted. We cordially recommend it to the patronage of our friends and brethren universally; and especially to the ministers and churches of New-England. The exigencies of the present time require that those who hold substantially the same system of religion with the Pilgrims, should be at the pains of making their real principles known through the medium of the press.

"William Jenks, Samuel Hubbard, John Codman, Justin Edwards, James P. Chaplin, Moses Stuart, John Tappan, Bennett Tyler, Warren Fay, Sylvester Holmes, Elias Cornelius, Eben'r Porter, Sam'l T. Armstrong, Richard H. Dana, Lyman Beecher, William Hilliard, Heman Humphrey, Jeremiah Evarts, Samuel Osgood, Pliny Cutler, B. B. Wisner, Samuel Green, Leonard Woods, Henry Hill, Samuel Farrar, Nathaniel Hewitt, Bradford Sumner, Norman Seaver, Edward Beecher, Joy H. Fairchild, John C. Proctor, William Reed."

The following opinion respecting this work was expressed by a committee of the Pastoral Association, (a body embracing all the evangelical Congregational and Presbyterian Ministers of Massachusetts, with several from other states), at their annual meeting in Boston, June, 1830:—

"The Committee, to whom was referred a communication respecting the Spirit of the Pilgrims, express it as their decided conviction, that a work of such a character as this publication has sustained, is at this time exceedingly important, not only in this region, but in other sections of this commonwealth. They consider it as having been thus far conducted with an ability highly creditable, both to the editor and publishing committee, and that renders it specially valuable, not only to the theologian, but to the more intelligent part of the christian community. The Committee are unanimous in their testimony to the value of the work, as one evincing laborious and original research, and as furnishing a luminous and powerful defence of the faith once delivered to the saints. They would recommend it to the patronage of all the evangelical ministers of the state, as a work, the unembarrassed support of which should be regarded as the common interest of the churches."

At a meeting of the New-Hampshire General Association, holden at Portsmouth, Sept. 9, 1830, it was

Resolved, That we view with lively interest the great object for which the Spirit of the Pilgrims was established; and believing that the work has been well sustained, we cheerfully recommend it to the perusal and patronage of all in our connection.

Attest, JACOB SCALES, *Scribe.*

TERMS.

The Spirit of the Pilgrims is published in monthly numbers of 60 pages each; making a volume annually of 720 pages. The price is *Three Dollars* a year, payable in advance; every 7th copy gratis, and a liberal allowance to agents who take a large number of copies. The terms we consider as very favourable; and probably, all things taken into consideration, *there is not a cheaper periodical published in this country.*

☞ In order to insure a greater circulation for the Spirit of the Pilgrims, the Publishers have been induced to offer *to pay the postage upon every copy that may be sent by mail*; thus bringing the work to every subscriber's door at as low a rate as it is circulated in Boston.

All letters and communications relating to the literary concerns of the work, should be addressed to the editor, to the care of the publishers. All other letters may be directed to the publishers, *post paid.* Subscriptions received by them, or any of the agents whose names are given upon the cover of the work.

Boston, Sept. 12, 1831. 37

A WET NURSE.

WANTED, a Wet Nurse. Enquire at this office.

Utica, Sept. 6, 1831. 36

SHAWLS—SHAWLS—SHAWLS.

JUST received the most splendid lot of Merino and Thibet Shawls ever offered in this market.

Sept. 6, 1831. BARTON & BUTLER.

ITALIAN LUSTRINGS, Gros de Naps, and Gros de Berlins, a great variety and very superior, just received by BARTON & BUTLER.

Sept. 6, 1831. 36

MERINO CLOTHS—The most splendid and cheapest lot ever presented in this market, just received by BARTON & BUTLER.

Sept. 6, 1831. 36

AN APPRENTICE WANTED.

FOR the business of Shaving, cutting Hair, &c. who can come recommended for honesty, industry and sobriety. One from the country would be preferred.

Utica, August 22, 1831. (35) JAs. INGOLS.

MATTRESSES.

THE Subscriber has just received, and will keep for sale, at his *Carpet Warehouse*, a constant supply of pure Curled Hair MATTRESSES, warranted of the first quality. ROBERT SHEARMAN,

Utica, Aug. 23, 1831. (34w6) 62, Genesee st.

COLD PREVENTIVES.

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of O. MANCHESTER, 94, Genesee st.

August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by

August 16, 1831. (33) O. MANCHESTER.

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.

July 12, 1831. 28

IN CHANCERY.—Before the V. C. 5th Circuit.

John E. Dutton, vs. Nathan T. Green, Abner Loomis, Ira Hills, William H. Maynard, and George G. Spencer. } E. Allen, Sol'r.

IN pursuance of a decretal order of the court of chancery made in this cause, will be sold under the direction of the subscriber, at public auction, at the inn kept by Levi Hills, in the town of Vernon, Oneida county, on the twenty-seventh day of October next, at 12 o'clock, M. of that day, "All that certain piece of land, situated in Vernon aforesaid, being a part of lot number nine in Baschard's location, so called; bounded easterly by the road leading from Vernon-Centre to Rome; north on land owned by Abner Loomis and Elizabeth Hills; west on land formerly owned by Eliphas Bissell, and a highway leading from Vernon-Centre to the Seneca turnpike road; and south on land owned by David Tuttle and Eliphas Bissell." Dated September 12, 1831. CHAs. A. MANN, Master in Chancery.

POETRY AND MUSIC.

From Edmeston's Lyrics.

TO THE SPIRIT OF A DYING CHRISTIAN.

Parting soul! the flood awaits thee,
And the billows round thee roar;
Yet look on; the crystal city
Stands on you celestial shore.

There are crowns and thrones of glory,
There the living waters glide;
There the just in shining raiment,
Standing by Immanuel's side.

Linger not; the stream is narrow,
Though its cold dark waters rise:
He who pass'd the flood before thee
Guides thy path to yonder skies.

Hark! the sound of angel's hymnings
Rolls harmonious o'er thine ear:
See! the walls and golden portals,
Through the mists of death appear.

Soul, adieu! this gloomy sojourn
Holds thy captive feet no more;
Flesh is dropt, and sin forsaken,
Sorrow done, and weeping o'er.

Through the tears thy friends are shedding,
Smiles of hope serenely shine;
Not a friend remains behind thee,
But would change his lot for thine.

Organs.—An eastern correspondent, whose avocation is that of a vocalist, inquires of us what has in general been the influence of church organs upon vocal music; and whether it may not be considered as a dangerous experiment for churches generally, to furnish themselves with such an appendage.

Our opinion in full on this subject, we suspect, would be deemed heterodox by many. But we have often expressed it, and are willing to do so again.

The introduction of the organ into our American churches, has, with few exceptions, so far as we know, been attended with unhappy consequences, in reference to the *subject matter of song*. Even in a majority of cases, where the singing is said to be good, there has been such a want of distinctness in the articulation, that no one could tell "what was piped or harped." This is plain matter of fact; and the churches would do well to look at it.

The organ is in itself an instrument truly noble. Its powers are great and various. But the difficulty lies in the suitable *application* of those powers. This thing requires much experience and skill. If the player himself is a practical vocalist, who *really understands* the business, the difficulty may be easily obviated. The instrument and the voices will then aid each other, and the whole effect be heightened. But how seldom, in this unmusical country, can a congregation be supplied with *such* a musician. The number of instances is still smaller, where both an organist and vocalist can be employed, to act consentaneously on just christian principles of management. Yet when an organ has once been erected at much expence, it must generally stand for a long while; and the owners must abide the result, whether favourable or unfavourable.

The above are our views in brief. We like the effect of the organ, in the few places where it is advantageously introduced; but would advise congregations that think of obtaining one, to just sit down and count *all* the cost. The question is one of no small moment.

Figured Base.—We are often enquired of, by those that have made some small progress in practical music—what is the use of figures under the base of tunes, as found in many of the singing books?

A full and satisfactory answer to this question would be nothing less than a treatise on thorough base. However, a general idea of the subject may be derived from observing the manner in which the chants are arranged in the late editions of Musica Sacra, and in some other kindred publications. Here the next staff above the base contains not only the air to be sung, but additional notes for the organist or pianist to play. Now, what is thus written out in full, is elsewhere designated by figures; so that the executant, confining his attention to two parts of the score, may actually play three or four, with an occasional interval or two, not contained in any of the parts. Indeed, the skilful player will sometimes accompany a choir to advantage, when nothing but a naked figured base is placed before him.

PARENTAL.

CONVERSION OF CHILDREN.

A gentleman wrote some time last winter, during the revival in this county, to his brother, who resides in one of the western states, informing him of the unspeakable goodness of God to his own family. All of his children, five in number, from eight to eighteen years of age, had been hopefully renewed; and the family were all of them then rejoicing together in the fulness of their hearts.

"Suffer not your children," said the writer, "to slide along, day after day, the enemies of God. Bring them immediately to the point of submission. Press them with the truth, and let them have no peace till they find it in the Saviour. Make this a daily business. Pray much for them and with them. Never yield the point, till Jesus Christ be found in them, the hope of glory. God will bless his own truth. It is the sword of the Spirit. Let them see that you are in earnest; and if argument and persuasion and entreaty are unavailing, say to them, "God *commands* you to repent; to choose you, THIS DAY, whom you will serve; and your parents can command nothing less. Do it *now*. Grieve not the Spirit by delay." Faithfulness on the part of the parent will be crowned with the blessing of God, for he does hear and answer prayer."

To the letter, of which the above is an extract, an answer was afterwards received, of a most encouraging character. The brother had read the letter to a few christian friends, and afterwards to a larger circle in a prayer-meeting. The church began to awake. A spirit of prayer visibly increased. A revival ensued; and the family of the brother also was greatly blessed. Special prayer and effort had been made for the salvation of the children; and four of the eldest had hopefully submitted themselves, and bowed their hearts to the Saviour. The two brothers call upon themselves, and each other, to bless the Lord for his goodness, and to give him all the glory.

ADMONITION FROM A CHILD.

A gentleman in New-England, who has maintained a religious character through a long course of public life, told me that a remark made by his little son, was the means of his conversion. He said, that when he became the head of a family, he knew nothing of experimental religion; but having a respect for its institutions, he required his children to keep the Sabbath as a day of rest, and on that day to commit to memory and repeat catechisms and short prayers from their primers. One Sabbath morning, while his eldest child was learning his usual lesson, he suddenly looked up, saying, "Father, you pray longer prayers than you learn us, don't you?" The inquiry was like an arrow in his heart, for he felt that instead of praying longer prayers, he did not pray at all. He was convicted of sin, induced to apply for grace from God, and within one week, found peace in believing. And, said he, from that time through all my public duties, when at home, I have been enabled daily to offer morning and evening prayer with my family.—*Parent's Gift.*

MISCELLANEOUS.

From the Charleston S. C. Observer.

TRAVELLING ON THE SABBATH.

MR. EDITOR—A very pathetic piece has appeared in the New-York Courier & Inquierer, and from thence extensively copied into other papers, bitterly complaining that a lady passenger in a stage was stopped on Sunday, in one of the towns in Connecticut, in accordance with the law of that sovereign state. Now, whether the law is unwise, it is not for me to say; or whether the sworn officers of that government can innocently or not permit them to be violated, is a question of casuistry which I shall not attempt to decide. But I will tell you an anecdote in point.

Nearly thirty years ago, two students of Yale, from the south, left college on an excursion of pleasure; and while absent, they put up on Saturday night at a tavern, intending to pursue their journey on the Sabbath. Sabbath morning came, and they were up bright and early for a start. But no preparation had been made on the part of the landlord for their accommodation in this respect. In short, the landlord mildly informed them that he could not permit them to go, for two reasons: 1st, he was a deacon of the church, and therefore bound to prevent, as far as possible, the violation of the Sabbath; and, in the 2d place, he was a magistrate, and sworn to execute the laws. The young gentlemen very reluctantly submitted, accompanied the family to the church, and in the evening, a number of the young people of the village were collected at the deacon's house, and the time was spent in singing and social converse.

The next morning the landlord had made early preparations for their special accommodation. Their breakfast was ready by the time they were up, and their horses at the door; and in their bill no charge was made for the Sabbath. "Sir," says one of the young gentlemen, "we are more wicked than poor. We thank you for detaining us; and we insist that no deduction shall be made in the bill. The day we have spent here has been among the most pleasant in our lives; and we shall ever regard you as a benefactor, in preventing us from doing what our consciences do not approve." Thus they parted. And one of the gentlemen, from whose lips I had this narrative, is now, and has been for a number of years, a distinguished minister of the gospel. Who the other was, I do not remember. But in the deacon's family, they had an example of the decision, the meekness, and beauty, of true christian piety, which made an impression upon their minds lasting as life.

OMICRON.

From the Vermont Chronicle.

BLASPHEMER, BEWARE!

Not long since, at a general muster in one of the western states, a wicked man, being addressed on the subject of religion, was filled with rage, and uttered the horrid declaration, that if Jesus of Nazareth were there, he would wring his neck! Suddenly a violent spasm seized the neck of the blasphemer, twisted it round, rolled his eyes nearly out of their sockets, and left him in that frightful position, as a living monument of outraged Omnipotence!! This fact was stated in a public meeting in this vicinity, lately, by a respectable gentleman of the bar from Ohio.

The "gentleman of the bar" alluded to is known to us, and we believe that his statement may be relied on. The statement is perfectly credible. It is only a strong instance of the effect of a guilty conscience on the bodily functions, producing, in this instance, a spasmodic affection, which might be, we know not how permanent. The operations of this righteous law of Providence, established, it would seem, for the special purpose of punishing atrocious wickedness, is doubtless one reason why men are drowned on the Sabbath, and why blasphemers have sometimes suddenly fallen down dead, and why the murderer is sometimes haunted by a spectre, as real to him as any object of sight whatever. Distinguished physicians have pronounced religion favourable to health; and there are degrees of guilt, which the human constitution cannot sustain without injury. The precise form of the injury may depend on the bodily constitution, and also, as in the instance related by our correspondent, on the guilty thought which oppresses the mind.

From a London paper.

ANCIENT AND MODERN POLAND.

Ancient Poland was a large country of Europe, lying between Germany, Russia, Turkey, and Hungary. Including Lithuania, it contains 284,000 square miles, and 15,000,000 inhabitants. The partition of Poland, between Russia, Austria, and Prussia, took place at three distinct epochs, 1772, 1793, and 1795, and the result of the whole was as follows:—

	Square Miles.	*Population.*
To Austria,	64,000	4,700,000
To Prussia,	62,000	3,600,000
To Russia,	158,000	6,700,000
	284,000	15,000,000

At the peace of Tilsit, (July, 1807), Bonaparte stripped Prussia of the greatest part of her Polish possessions. Of these he gave a small portion to Russia, and erected the rest into a new state, called the Grand Duchy of Warsaw, which he assigned to the King of Saxony. In 1809, after vanquishing Austria in the field, he compelled her to cede a part of Gallicia to Russia, and another part to the grand duchy. But all the arrangements of Bonaparte were overturned by the disastrous campaign of 1812; the Russians re-occupied Poland; and the Congress of Vienna, while it decreed to Austria and Prussia a partial restitution of their late cessions, confirmed to Russia all the Polish and Lithuanian provinces acquired before 1795; conferring on her, in addition, the sovereignty of the central provinces, which constitute the present kingdom of Poland. Each of the three powers was enjoined by the Congress, to give to its respective portion of Poland as free a constitution, as circumstances would permit. The following table shows how the territory and population were divided between the three principal powers at the Congress of Vienna:—

	Square Miles.	*Population.*
To Prussia,	20,000	1,800,000
To Austria,	30,000	3,500,000
Kingdom of Poland,	47,000	2,800,000
To Russia,	178,000	6,900,000
	284,000	15,000,000

The kingdom of Poland, as constituted at the Congress of Vienna, is the seat of the present revolution. It comprises the chief part of that which, from 1807 to 1813, formed the duchy of Warsaw. It consists of the central provinces of ancient Poland, bounded all along its frontier by the respective acquisitions of Russia, Austria and Prussia; area, 47,000 square miles. The country, though subject to the sovereignty of Russia, was governed in every respect as a separate monarchy. The regal dignity is vested in the Czar, represented by a viceroy, in whom, and a cabinet of ministers, the executive government resides. The religion of the majority is the Catholic. The Protestants of different sects are also numerous, and there are many members of the Greek church.—The Jews are computed to form one seventh part of the whole population.

DEATH WITHOUT HOPE.

I have just been standing by the death-bed of one who was departing without hope. No fond expectation of recovery soothed his pains, and beguiled the tedious hours of languishing. That "flattering unction" he could not apply to his smarting conscience. He knew he must now die. Nor could he procure a temporary solace by resorting to unbelief. In the few intervals of his pain, when his mind could act connectedly, and he could be brought to look at the subject, there was an awful clearness in his convictions of christian truth. Here, then, he lay, all encompassed with horror. Behind, was the wreck of hopes and resolutions, covering all the stream of the past. Before him, the dark curtain of eternity hid all from his view, except as it occasionally seemed to lift itself up, and disclose terrific scenes in waiting for his soul.

With the conviction that he must die, there seemed to be a kind of desparate abandoning of himself to his doom. There was no disposition to any effort for salvation. Even the sound of prayer, which was offered at his side, and the instruction that was given him, he appeared to regard as intrusions; as if he would have said, could he have spoken out, "Hast thou come to torment me before the time?"

All efforts to benefit this dying soul proved fruitless. While he acknowledged the truth and importance of every thing that was said, he turned away from the last offer of salvation, as he had turned away from every previous offer.

As I left his couch, and the gazing relatives, who were half persuaded not to imitate his procrastination, I exclaimed to myself, "O, that they were wise! O, that they were wise!"—*Pastor's Journal.*

LEARNING AND RELIGION.

Either of these may exist in the mind seperately; but how does their united influence in one mind spread around a man a halo of glory! Such men were Sir Isaac Newton, Robert Boyle, the Edwardses, Robert Hall, and a cloud of others, who have mingled with "the cloud of witnesses" in glory, of whom Paul to the Hebrews speaks. In looking over a letter from Italy in the last New-York Observer, addressed to the editors, we were pleasingly struck with a remark which met our eye, and we will give it in the author's own words. It is a remark, which, were it written in golden letters on our pulpits, and on the walls of our legislative halls, would not dishonour those dignified places—"*The* SOUL *of freedom is* TRUE RELIGION *exerting its moral power on an* EDUCATED POPULATION." The remark occurred to the author, in the view of that ignorance of the people which he witnessed in Europe, and which is the chief cause of their degradation under the rule of tyrants, and from which education and religion can alone free them.—*Ch. Watch.*

BEES.

Mr. Buel, of Albany, a distinguished agriculturist, says that the moth can be kept from bee-hives, by sprinkling spirits of turpentine every two or three weeks about the hives, and near the holes of entrance.

CEREMONY.

Excess of ceremony shows want of breeding. That civility is best which excludes all superfluous formality.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingstou County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, 820 and upwards, par.

UNIVERSAL GEOGRAPHY.

JUST published, the *fourth* edition of Woodbridge and Willard's Universal Geography, ancient and modern, adapted to the present state of the world; for the use of the higher classes in schools and academies, and for private libraries; accompanied by both ancient and modern Atlases. Modern Geography by William C. Woodbridge, editor of the "Annals of Education," and author of "Rudiments of Geography for Schools." Ancient Geography by Emma Willard, principal of the Troy Female Seminary.

The present (fourth) edition has been improved by the addition of such recent information of changes, improvements, and discoveries, as have been deemed important. A new folio map of England, Scotland & Ireland, a map of the Pacific Ocean, a chart of the principal animals of the world, a geological map of Europe, and a view of the principal sections of canals in the United States, with several new engravings of cities, public buildings, &c. have been added. The maps of the four quarters of the globe are from new and improved drawings, and it is believed will be found to possess *peculiar advantages*. The plan of this work, as also of the School Geography by the same authors, (which is claimed to be original), it is well known, has obtained the decided approbation of the most eminent geographers and teachers in Europe, as well as in our own country. The following opinion of this work, from Rev. Joseph H. Harris, late of Cambridge University, England, President of King's College, York, U.C. has been recently received by the publishers:—

"Allow me to return you my best thanks for the copy of your Universal Geography, and its accompanying atlas; and if I may offer an opinion on its merits, I would characterise them as the most comprehensive, and best methodised, and therefore the most useful work, connected with the subject of Geography, that I have met with; not only admirably adapted to the purposes of instruction, but containing much to render them valuable as a reference at all times."

For sale by HASTINGS & TRACY.
Utica, Sept. 6, 1831.

☞ In press, the *fourteenth* edition of "WOODBRIDGE'S RUDIMENTS OF GEOGRAPHY & ATLAS," for Schools, with additions and improvements.

THE CHILD'S BOOK ON THE SOUL, illustrated in familiar dialogue, with engravings; by Rev. Thomas H. Gallaudet. This little volume has received from many of our most respectable periodicals, of different religious denominations, the strongest testimony with regard to its interesting and useful character. Of it the Weekly Messenger says—"We should desire to see a million of the Child's Book on the Soul distributed among the children of America. It cannot be too highly recommended to Sunday and infant schools."

For sale by HASTINGS & TRACY.
Utica, Sept. 6, 1831.

BABINGTON ON EDUCATION; from the seventh London edition; with a preliminary Essay, by Rev. T. H. Gallaudet. "To Mr. Babington (says the Christian Spectator) it has been left to discover the key that unlocks the mystery of education. It deserves to be again and again read by parents. Like a letter written on business, it is a real matter of fact production." For sale by HASTINGS & TRACY.
Utica, Sept. 6, 1831.

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
Utica, Jan. 1, 1829. WILLIAM CLARKE.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 94a5 00	Sole, oak tanned, lb.	20a25
Pearl do.	5 20a5 25	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	11a12	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	8a10	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	8 75a9 50
Alabama	9a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 12a
Live American	34a36	—— prime	10 87a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	3 00a3 25	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 50a6 62	*Rice.*	
Shad, Con. mess	8 25a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 87a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 25a5 37	Havana, white, lb.	9a12
Western (canal)	5 44a5 62	—— brown	6a8
Rye flour	3 62a3 75	New-Orleans	6a7
Indian meal	3 62a3 75	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 08a1 12	*Tallow.*	
—— western	1 12a1 16	American, lb.	6a7
Rye	76a78	*Teas.*	
Corn, north yellow	68a70	Bohea, lb.	40a45
Oats	40a42	Souchong	56a75
Barley	80a	Hyson-skin	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson	88a1 20
Hides.		Hyson	90a1 20
La Plata, lb.	15a16	Gunpowder	1 10a1 50
S. A. horse, piece	1 50a1 60	Imperial	1 10a1 44
Hops.		*Tobacco.*	
First sort, lb.	8a9	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a75
Hoops, per M.	35 00a36 00	—— pulled	45a50
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.
Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.
Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June* 21, 1831.

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY,
Executors, &c. of D. Lynch, dec'd.
S. B. ROBERTS, Att'y. 29w24

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 16, 1830. 24

MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira H. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

An improved Grammar of the English Language, by Noah Webster, LL. D.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
June 28, 1831. No. 94, Genesee st.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums or specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
Utica, July 28, 1829. 30

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.